



DAWN

*THE CHURCH AND THE NEW COVENANT
SACRIFICED WITH CHRIST
GARDENS OF GOD*

SPEAKERS' APPOINTMENTS

BROTHER C. P. BRIDGES		BROTHER C. F. GEORGE		BROTHER D. J. MOREHOUSE	
Grand Rapids, Mich.	Oct. 1	East Liverpool, Ohio	Oct. 11	St. Louis, Mo.	Oct. 10-11
South Bend, Ind.	1	Duquesne, Pa.	18	BROTHER G. R. POLLOCK	
Chicago, Ill.	3, 4	BROTHER W. F. HUDGINGS		Hawthorne, Calif.	Oct. 18
Milwaukee, Wisc.	5	Baltimore, Md.	Oct. 11	BROTHER A. I. RITCHIE	
Waukesha, Wisc.	6	Woodbury, N. J.	17	San Bernardino, Calif.	Oct. 11
Junction City, Wisc.	7	Philadelphia, Pa.,	18	BROTHER WALTER SARGEANT	
Colby, Wisc.	8	Wilmington, Del.	18	Newfoundland	Oct. 1-11
Withee, Wisc.	9	BROTHER J. T. JOHNSON		BROTHER C. A. SUNDBOM	
Minneapolis, Minn.	11	East Liverpool, Ohio	Oct. 25	Pittsburgh, Pa.	Oct. 30-Nov. 1
Madison, Wisc.	12	BROTHER J. C. JORDAN		BROTHER J. I. VAN HORNE	
Beloit, Wisc.	13	Duquesne, Pa.	Oct. 11	Duquesne, Pa.	Oct. 4
Rockford, Ill.	14	BROTHER P. KOLLIMAN		BROTHER G. M. WILSON	
Roseland, Ill.	15	Lyden's Community House,		Mercer, Pa.	Sept. 27
Peru, Ind.	16	near Hickman, Del.	Oct. 18	Beaver, Pa.	Oct. 18
Lebanon, Ind.	17	BROTHER J. C. LAIRD		Youngstown, Ohio	Oct. 18
Indianapolis, Ind.	18	Passaic, N. J.	Oct. 11	BROTHER W. N. WOODWORTH	
Cyclone, Ind.	18	BROTHER O. MAGNUSON		Santa Ana, Calif.	Oct. 1
Brazil, Ind.	19	Pen Argyle, Pa.	Oct. 11	San Diego, Calif.	1
Washington, Ind.	20	Allentown, Pa.	11	Yuma, Ariz.	2
West Frankfort, Ill.	21	Springfield, Mass.	25	Phoenix, Ariz.	4
New Albany, Ind.	23	BROTHER C. W. McCOY		El Paso, Texas	5
Madison, Ind.	24-25	Cheney, Wash.	Oct. 11	Oklahoma City, Okla.	7
Dayton, Ohio	26	BROTHER MARTIN C. MITCHELL		Jonesboro, Ark.	9
Columbus, Ohio	27	Passaic, N. J.	Oct. 18	St. Louis, Mo.	10, 11
Newark, Ohio	28			Pittsburgh, Pa.	Oct. 30-Nov. 1
Zanesville, Ohio	29				
Pittsburgh, Pa.	Oct. 30-Nov. 1				

COMING CONVENTIONS

CHICAGO, ILL., October 3, 4. The Chicago Class of Bible Students have extended the program for this convention to cover two days instead of one, and are expecting many brethren from a distance. Rooms may be obtained near the meeting place, Masonic Temple, 910 N. LaSalle St., at moderate prices. Reservations may be made through the Room Committee after arrival.

ST. LOUIS, MO., Oct. 10, 11. A splendid program is being arranged, including speakers from Chicago and New York. For details address Mr. J. B. Bernoudy, 7033 Lindell Blvd., St. Louis, Mo.

MADISON, IND., Oct. 25. All sessions will be held in K. of P. Hall, Jefferson Street, next to Court House (same hall as used for years by the Bible Students). Pilgrim Brother Bridges and other speakers will be present. For further details address Mr. Charles W. Lowry, 115 East St., Madison, Ind.

PITTSBURGH (N. S.), Pa., Oct. 30, 31, Nov. 1. This is the Eighth Annual Reunion Convention of Bible Students, and will be held as usual in the O. of I. A. Temple (Old Bible House), 610 Arch St., North Side, under usual auspices. This convention has become an institution, and is looked forward to by friends throughout the country as a significant annual event. Annual reports of this convention have been published each year, and it is possible that a similar report will be issued this year also. A splendid program has been arranged including a memorial service at Brother Russell's graveside. All who can possibly do so should endeavor to attend this annual gathering and personally add their presence to the blessings of the occasion.

THE DIVINE PLAN OF THE AGES

This wonderful "Key to the Bible" is available in cloth binding at 30 cents a copy. The magazine edition is again out of stock.

The DAWN

A Herald of Christ's Presence

Vol. 5, No. 1

OCTOBER, 1936

One Dollar a Year

THIS MONTH

NEWS AND VIEWS

The European Embroglio
The Trouble in Palestine

Page 2

EVERLASTING GOSPEL:

Zionism in Prophecy—The concluding chapter in the inspiring story of Israel's regathering to their homeland, in fulfilment of Biblical promises.

4

THE CHRISTIAN LIFE:

The Church and the New Covenant—A timely discussion of the Covenants and the Mediator, and showing how the church is related to the New Covenant by sharing in its mediation. A somewhat novel method of approaching this reputedly intricate subject.

7

Sacrificed with Christ—An article that reveals the divine purpose in inviting the footstep followers of Jesus to share in His death baptism, and showing the practical manner in which the church shares in the sin-offering.

11

The Gardens of God—A spiritual meditation in which helpful Scriptural lessons are drawn from nature's gardens to illustrate the work that must go on within the garden of the Christian's heart.

17

INTERNATIONAL SUNDAY SCHOOL LESSONS:

The Spoken and the Written Word
Christianity as Love
Law, Love and Temperance
The Christian Warfare

21

22

23

24

CHILDREN'S HOUR:

The Betrayal and Death of Jesus—Another interesting story by Uncle Eb

25

HYMNS OF DAWN (Display announcement)

27

TALKING THINGS OVER:

The Opening of a New Year for The Dawn
A Message of Comfort for Israel
New Hymn Book
Brother Berry Goes Home

28

30

31

31

OUTLINE FOR BEREAN STUDY:

31

ZIONISM IN PROPHECY (Display announcement)

33

NEXT MONTH

IN HIS STEPS

A study of the life of Christ is always inspiring to the Christian, and in this forthcoming series of articles the footsteps of our beloved Redeemer will be traced in the light of the divine plan and the part that He was privileged to play in that plan; with the thought kept ever before the consecrated reader that we are invited to "follow the Lamb whithersoever He goeth."

A HEAVENLY VISION

This is a timely article based upon the manner in which St. Paul reacted to the heavenly vision of truth that came to him in connection with his conversion and appointment as the chief apostle to the Gentiles. It brings home to the Christian the fact that great responsibility is imposed upon him by a knowledge of the truth; and raises the vital question as to whether we like Paul, can truly say that we have "not been disobedient to the heavenly vision."

SOME PICTURES FROM THE TABERNACLE

An outline of some features of the Tabernacle types which have not been very generally treated heretofore, and which corroborate the more familiar presentations on this interesting subject. Your faith in God and in His wonderful plan, as revealed in His Word and in His dealings with Israel, will be confirmed and strengthened.

THE WORLD'S GREATEST AGE

A discussion of the great prophetic day of Christ's regime on earth, and what it will do for the world of mankind. Present day inventions viewed as interesting foregleams of what is just ahead.

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NEWS and VIEWS

The European Imbroglio



FOR the past month the world has watched with awe the rapid march of events in Europe which are carrying the nations further and further down into the valley of decision. The continental line-up for a "holy war" by Fascists against Bolsheviks seems daily more manifest and inevitable, even as it is already raging in Spain. Never have high officials of a great power been known to drop the mask of diplomacy and speak bluntly against high officials of another great power in the common language of the street, as was displayed by Germany's spokesmen at the Nuremberg Congress last month, with reference to Russia. High Soviet officials were designated by name, characterized as "low Ghetto Jews," and called various uncomplimentary titles by Nazi officialdom, to the cheers of hundreds of thousands of German Nationalists there gathered.

Hitler's frankly expressed longing for the Ukraine and for the rich resources of the Urals and Siberia, together with his taunts and boasts that Nazi Germany could easily beat the Soviet Union "to a frazzle" in the event of war, did not tend toward promoting peace in Europe, in the opinion of level-minded observers. Naturally the official Soviet press retorted in kind, insisting that "Russia is prepared," and that "the promoters of the Nuremberg circus have as much chance of seeing the Urals and Siberia as they have of viewing their own ears."

Coincident with this exchange of fireworks came Italy's break of trade relations with Russia, and an anti-Jewish outburst in the Italian press, which proves a very close bond of sympathy existing between Hitler and Mussolini, and their determination to act in concert both with respect to Semitism and Communism. Meanwhile these two nations, together with all other great European powers and Japan, are working their munition factories overtime and rapidly opening new ones in preparation for the fateful day.

Close observers in this country and abroad believe that Germany and Japan, acting simultaneously, will form the spearhead of an attack on Soviet Russia within the next few months. Some believe that Chancellor Hitler sought at Nuremberg to goad Russia into committing some overt act now, before Moscow becomes fully prepared for war. Hitler, it is said, knows he can rely upon the backing of Italy and of the Little Entente, and thinks that France and England would stay out of the conflict and give the Nazi-Fascists a free hand against the Reds.

Great, ponderous Russia, if given another decade or less in which to fully mechanize her great war machine and further increase her standing army, which even now numbers 1,300,000 men, might become well

nigh invincible. She would be able in any event to withstand a long war, reason these war makers. But neither Germany, Italy nor Japan could endure a long war, which fact they quite well realize. They are staking their all on the superior mobility of their military machines, which can transport their infantry, artillery and supplies at forty or fifty miles an hour; and they seem to be anxious for the fray before Bolshevik Russia likewise becomes equipped to defend her far-flung frontiers which are 5000 miles apart.

Japan would seek to cut the country in two, taking Siberia for her own, and leave European Russia to the Nazi-Fascists. Just what that great sleeping giant, China, might decide to do about that time, nobody knows. It is certain, however, that the coming conflict will not be a local affair. It will be a world conflict, greater than anything yet seen upon this earth, even as the Biblical prophets have foretold. Will it mean the end of civilization? Yes, the end of the kind of civilization that breeds hatred and war. Then will arise a new, a genuine civilization, under the rulership of the blessed Prince of Peace. His dominion will be worldwide and everlasting. Then there shall be no more wars, no hatreds, no sighing, no death. It will be the glorious Kingdom of God for which Christians have long prayed.

New Disease-Fighting Virus Discovered

MANY interesting new discoveries were reported last month at the Harvard Tercentenary Conference of Arts and Sciences, among which was a strange new virus that fights disease microbes. This new discovery was reported by Dr. John Howard Northrop, of the Rockefeller Institute for Medical Research, of Princeton University. We quote from the New York Times:

"This substance has the strange property of multiplying itself in the manner characteristic only of life, when placed in the presence of bacteria. Without the presence of living bacteria no such phenomenon takes place. In this respect the germ-eating virus, which is a specific protein, resembles the disease-producing viruses, which multiply only in certain environments. This discovery demonstrates for the first time the existence of virus-like substances which combat disease instead of producing it."

The discoverer hopes that this new virus may be used successfully in overcoming the ravages of disease in men and animals. It would not be surprising to find that nature holds an antidote for almost everything that afflicts humanity. We use the word "almost" advisedly. There is one thing that nature alone could not take care of, and that is the plague of sin which has resulted in the divine sentence of death. But a remedy has been provided even for that—not

in nature, but in the ransom sacrifice of Christ, which in time will be made available for all who desire righteousness and life.

Life in a Meteor

CAN life exist in white-hot, glowing meteors—those “shooting stars” which sometimes hurtle down through our atmosphere in such size as to partially defy combustion and therefore land on our planet as an igneous stone which we call a meteorite? Dr. Charles B. Lipman, of the University of California, claims to have found an affirmative answer to that question. He took a meteorite, washed it, soaked it in antiseptic fluids, held it over a flame, and did everything possible to destroy all possible germs that may be lurking on the exterior or in its crevices.

Then he broke the meteorite open, pulverized some of its interior under antiseptic conditions, and placed it in an antiseptic jar favorable to germ culture. Within a few hours germs made their appearance in the jar and proceeded to multiply; thus proving to him that these life germs were lying dormant within the meteor since before it started on its earthward journey from somewhere in outer space, probably ages ago, and were only waiting for a favorable environment before beginning to multiply themselves.

Of course it might be possible that these germs got into Dr. Lipman's jar through some other means during the process, despite all antiseptic precautions, though the doctor doubts this. His explanation is that while intense heat can kill all germs—and the exterior of a meteor is intensely hot by reason of friction with the atmosphere—yet the inside remains sufficiently cool to permit the germs to exist there.

If there are living organisms thus existing even in meteors, it would seem to lend support to the theory that life exists practically everywhere throughout the universe. And if living germs exist on planets and planetoids in outer space, why not life of a higher order also? Evolutionists will be quick to say that Dr. Lipman's discovery explains the origin of life on this earth—that it arrived by way of a meteor, and then “evolved” from a lowly germ to full manhood. But that would not explain the multitudinous “missing links” in the process. Nor would it explain the ultimate origin of life, but merely shove the answer a step further back. Where did the meteor get its life? The mystery of life someday doubtless will be answered, but not without the recognition of an intelligent God as its Creator.

The Trouble in Palestine

IN nearly every day's paper for the past five months we have read of rioting and bloodshed in the holy land. The local police could not cope with the situation, and 2000 troops were rushed there from Egypt. Still the rioting continued, and now the British Government has dispatched General Dill with a whole division of 10,000 soldiers to augment the 2,000 already there, in order to put down the Arab insurrection.

This Arab uprising against the Jews in Palestine

is not a natural consequence of the establishment of Jewish settlements there, say close observers. The Arab populace, when left to themselves, welcomed the Jew and the prosperity he brought with him. Reports indicate that the rioting now going on is engineered by a small clique of agitators, encouraged by foreign money and promises of power.

The insurgent leaders there, as elsewhere, have found ardent converts among impressionable youths. A few fiery orators have set aflame a host of these young Arabs with a zest for conquest, by telling them that the Jewish Zionists are their enemies and must be stopped from coming into the country and buying up the Arab's land.

Hitler, speaking at the Nuremberg Nazi Congress last month, brought deafening cheers when he said that Jews and Communists are synonymous terms. But in Palestine the Communists are fighting the Jews, for their own ends. Yet it cannot be denied that Jewish immigration into Palestine since 1922 has been a benefit to the country. Since then the Jews have spent a quarter of a billion dollars there in improvements. They have bought at a good price land which the Arab owners regarded as practically worthless. Now that the Jews have made it productive, the Arabs wish they had it back.

The Zionists have a strong traditional or sentimental reason for wanting to rehabilitate this long desolated home of their ancestors. They want to prove to the world that this territory, which Arabs and others have turned into a desert waste, really can be made “the land of milk and honey” it once was back in the great days of the Jewish kingdom. But the most earnest of the Zionists also want Palestine as a Jewish Homeland for the reason that God gave it to Abraham and his seed for an “everlasting possession.” The slogan of the Orthodox Jewish Zionist agency is, “The land of Israel for the people of Israel according to the Torah (Scriptures) of Israel.” The World Zionist Organization is a federation which includes several different groups of Jews, each wanting to see a Jewish Homeland in Palestine, but not all interested in it for the same reason. The Arabs, who are in the majority, are being told by the agitators that all Zionists are their enemies; but eventually they will come to see, as will all the rest of the world, that it is God's decree that Palestine belongs to Israel and not to the Ishmaelites. While these Arabs are insisting that the land belongs to them, the Zionists feel that since Arabs have Arabia, Transjordan, Syria, Iraq, Egypt and most of northern Africa, that it is not too much to ask that Jews be allowed to occupy those meagre 10,000 square miles west of the Jordan, if not the 26,000 square miles on both sides of the stream, which God declared should belong to them.

This Arab uprising is but a stone in the way of progress, a temporary hindrance to the onward march of the divine program for His chosen people. A remnant of Israel shall possess the land, even as God has decreed. Man may seemingly delay, but cannot thwart, God's eternal purposes.

"city-mad." It is true, of course, that in America not much more than 1.5 per cent of the Jewish population is engaged in farming, while 98.5 per cent are city dwellers. That perhaps is because they find they can make greater fortunes in other pursuits than in American agriculture. But in Palestine fully a fourth of all Jews who have gathered there are settled in farm communities. Dr. Weizmann writes:

"Thousands of young Jews and Jewesses arrive here who have been tied to the apron strings of their native cities. They could not distinguish a hoe from a spade. Yet they have turned to the arid land of Palestine and have wrenched from it the secret of plenty and prosperity. Why is this? Why is the Jew now doing in the Holy Land what he was never known to do in other lands? Because he works under the inspiration of inherent and natural love for this land, which centuries of wanderings by his progenitors have not killed. Each of his movements is spurred by a feeling that this land is his own, by all the rights and traditions of civilization and Biblical teaching. The Jew tills the soil of Palestine with far more fervor than does the farmer of other countries. Because of this the Jewish National Home is making such remarkable strides in its agricultural development. This ardor, born of a long denied heritage, coupled with the introduction of modern equipment and scientific methods, is causing the land of Palestine to yield her increase."

Non-Jewish Interest in Zionism

The interest that Gentile peoples as well as Jews have taken in the present rehabilitation of Palestine seems significant; further pointing to the fact that the "set time" for a change of tenancy in the Holy Land has come, and that divine power is being exercised to speed the transition. First came the Balfour Declaration of 1917, heretofore mentioned, manifesting Great Britain's readiness to aid in the fulfilling of Israel's desire in such an undertaking. That historic official pronouncement said:

"His Majesty's government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of that objective; it being understood that nothing shall be done which will prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country."

This British declaration was immediately endorsed by the principal allied powers, and also embodied in the Treaty of Sevres, wherein it was provided that Palestine should be entrusted to a mandatory power, the mandate to be approved by the League of Nations. A few years later Great Britain was given the mandate over Palestine by the League of Nations (1922), since which time the rebuilding of Zion has been permitted to go forward. Although the United States of America is not a member of the League of Nations, yet it manifested its interest in and approval of the British declaration, the U. S. Congress adopting unanimously a resolution endorsing the movement to re-establish in Palestine a Jewish National Home. Fur-

thermore, in 1932 various Gentile leaders of Washington and elsewhere formed the Pro-Palestine Federation of America, to assist in the realization of Jewish aspirations in the rebuilding of their ancient homeland; and many American Gentiles have individually contributed money to the various Zionist funds as well as to this Pro-Palestine Federation.

Generous Support From American Jewry

But, as might have been expected, the great factor that is principally responsible for the rapid rebuilding of Palestine in recent years is the generous financial support that has come from Jewry in America. The Jews of Europe have indeed done their part, but as a class the Jews of the United States are far more prosperous than are their brethren over seas. Fully half of the \$200,000,000 that already has been expended or invested in Palestine, either privately or under direction of the World Zionist Organization, has come from the pockets of Jews living in America.

Although Zionism did not originate in America, it was not long after its founding until it crossed the Atlantic and gained a firm foothold here. It was in 1898 that the Zionist Organization of America was founded, being then called "The Federation of American Zionists." Prof. Richard Gottheil, of Columbia University, was its first president, and Dr. Stephen S. Wise was its first secretary. Ere long there came to its support many other distinguished American Jews, such as Dr. Judah L. Magnes, who later became chancellor of the Hebrew University in Jerusalem; also Louis D. Brandeis, now Associate Justice of the Supreme Court of the United States; Judge Julian W. Mack, Nathan Straus, Louis Lipsky, Morris Rothenberg, Felix Warburg, and many others of like calibre.

Nor have the Jewish women of America neglected to do their part. On the contrary, in 1912, Miss Henrietta Szold organized a women's Zionist organization, called "Hadassah," which has dedicated itself to safeguarding the health of Palestine settlers. To-day an elaborate hospital and clinic system exists in Palestine, also child welfare centres, nurses' training schools, medical laboratories, milk stations and playgrounds, all due to Hadassah. Furthermore, this women's organization is enrolling Jewish mothers, who are committed to the task of instilling the Zionist spirit and ideals into their children, thereby assuring a steady increase in Zionist ranks for the future.

The Land Being Bought, as Jeremiah Foretold

Although every phase of the rehabilitation work in Palestine is under the general direction of the World Zionist Organization, yet the expenditures are not made from one general fund; there are various funds, each concerned with its own particular field. For example: The Jewish National Fund provides for the purchase of land for Jewish settlement and cultivation. All land being taken over for Jewish settlement is being paid for. It was not God's intention that when the "seven times" of Israel's chastisement had ended, that Jews should attempt to seize or confiscate the land, even though it is their rightful inheritance. On the contrary, the land should be bought, so that no

injustice may be done to the former occupants. Says the prophet Jeremiah, concerning this regathering of God's chosen people:

"Behold, I will gather them out of all countries whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely . . . as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be *bought* in this land. . . . Men shall *buy* fields for money, and subscribe deeds, and seal them, and take witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south."—Jer. 32: 37-44.

Therefore it is the function of the Jewish National Fund to make purchases and improvements of Palestine land, and already over \$16,000,000 has been raised and expended for this purpose. This fund was founded under a provision which requires that two-thirds of the land purchased by it shall never pass out of the control of the Fund. Not only would it violate this provision to resell any of this land to non-Jews, but it cannot be sold even to Jews; the Fund must retain title to it; and it is then leased to individual Jews for a period of 49 years. Not only does the Fund make purchase of the land, but part of the Fund is also used for irrigation, drainage, clearing away rocks, and other needed improvements.

Systematic Jewish Colonization

The Keren Hayesod is a fund founded in 1920, since which time it has raised and expended about \$25,000,000 for colonization purposes. In short, this fund takes up the work where the Jewish National Fund leaves off. After the land has been purchased and cleared of rock, or swamps drained, the actual settlement of the land and its cultivation must then be financed. This is the function of the Keren Hayesod. It establishes public works, conducts experimental stations, promotes education, encourages immigration, develops urban centres, and aids marketing. Then there also is the Hadassah, already mentioned, whose fund attends to hospitalization, and promotes general welfare. By having these separate funds, not only can each phase of the rebuilding work be promoted more expeditiously, but contributors are thereby enabled to make selection, and thus may have their money used in the particular department in which they are most interested.

Jews who settle in Palestine become citizens of this Jewish commonwealth. But a scheme has now been put into effect whereby any Jew who is interested in the rebuilding of this Jewish Homeland may be registered as a citizen thereof. In Jerusalem is kept a "Book of Remembrance," and in which is written the name and address of every Jew who contributes \$100 or more to the Jewish National Fund. All whose names appear in this book are automatically made cit-

izens of the Jewish Homeland. A few months ago the National Conference for Palestine assembled in Washington, D. C., and a nation-wide effort was launched, known as the United Palestine Appeal, having for its objective the raising of \$3,500,000 in the United States. Similar efforts are being made simultaneously in other countries; and many Jews who heretofore have stood aloof from the Zionist movement are now rallying to its standard.

Never before have the prospects for the success of Zionism looked so bright as they do now. How can anyone longer doubt that the reason for this lies in the fact that God's due time has come to do for Israel all that He has promised He would do for them as soon as their "double" or national eclipse would end? That time has come; and nothing that man may do or fail to do could thwart the successful outworking of God's plan for His chosen people. The heart of every Jew should thrill at every present evidence that God is now extending His mercy to Zion, "even the sure mercies of David"; because "the time to favor her, yea the *set time*, is come!"—Psalm 102: 13.

"Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished, that her iniquity is pardoned;

For she hath received from the Lord's hand DOUBLE For all her sins!"—Isaiah 40:1, 2.

THE TRUTH ABOUT HELL

There are still many who believe in the theory of eternal torture for the wicked; also large numbers who have rejected this superstition, yet suppose that it is taught in the Bible, hence you will find this booklet a valuable one to use in bearing witness to the truth. It is a slightly condensed edition of Pastor Russell's famous treatise on this subject. Single copies 10 cents, in quantities, 5 cents a copy.

The Dawn, 136 Fulton St., Brooklyn, N. Y.

GOD AND REASON

A 128-page book, giving a brief outline of the fundamental doctrines of the truth. It calls attention to the remarkable fulfilment of prophecy in this our day, and presents the Kingdom message as the world's only hope in the present time of distress. An excellent introduction to the more detailed study of the truth as presented in *The Divine Plan of the Ages*. Paper bound, 20 cents each, 7 copies for \$1; fine quality cloth binding, 50 cents each.

EVOLUTIONISTS AT THE CROSSROADS

This is a timely and effective book to interest the modern thinker. It refutes the theory of human evolution by logic and facts, rather than ridicule. 128 pages, paper bound, 25 cents each, 6 copies for \$1.

THE DAWN 136 Fulton Street Brooklyn, N. Y.

The Christian Life

The Church and the New Covenant

A Simple Explanation of a Reputedly Complex Subject. A Definition of Terms that Helps to Clarify the Theme.

* * *



HE SCRIPTURES mention five main covenants between God and man, aside from the many personal covenants of consecration that are made by various individuals with God, as mentioned by the Psalmist: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." The aforesaid five principal covenants are as follows:

First: The covenant that existed originally between God and man in the Garden of Eden, before sin entered. Adam was in covenant relationship with God as soon as he was created. God's law was written in his heart, and he was able to keep that law because he was perfect. Adam's covenant with God was implied from the very circumstances; it was sealed by God's act of creating him perfect. Man's part of the obligation was to obey his Maker—which was but the least he could do to show his appreciation for his very existence and for the manifold blessings of life bestowed upon him. God's part was to continue man's life indefinitely; that is, so long as man should live up to his own obligations.

But Adam broke that original implied covenant and brought upon himself the penalty of death. God was not bound to continue Adam's life after the man had violated the covenant to which he was a party. But the man, being in the wrong, was bound by his obligation so long as he should live. When anyone breaches a contract or covenant he does not release himself but must pay for his wrongdoing; although the other party to the agreement, not being a wrong doer, is under no duty to carry out his part of the contract after the transgressor has breached it. This original covenant between God and man, and its breach by father Adam, is referred to in Hosea 6:7, "But they (the Israelites), like Adam, have transgressed the covenant." See margin of Common Version, also the Revised Version.

Second: The covenant that was made with Noah and his sons, by which God agreed that the Noachian deluge would not be repeated. We read about it in Genesis 9:8-13, as follows: "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish My covenant with you, and with your seed after you . . . neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth ('erets, land). And God said, This is the token (seal) of the covenant which I make between Me

and you . . . I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth."

Third: The great oathbound covenant made by Jehovah God with Abraham and his seed, by which He agreed to bless all mankind through that seed. Because God "could swear by no greater, He swear by Himself" (Heb. 6:13), thus sealing it by His oath. This divine promise unto Abraham was twofold: (1) his seed was to inherit the land of promise, namely Canaan or Palestine; and (2) "in thy seed shall all the nations of the earth be blessed." (Gen. 13:14-17; 17:8; 22:18.) In Genesis 15:18 this oathbound promise to Abraham is specially called a covenant: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land," etc. The Apostle Paul also calls it a covenant in Galatians 3:17.

Fourth: The Law Covenant, entered into between God and the house of Israel at Mt. Sinai, which promised them life in return for obedience to the divine law. "But they (Israel), like Adam, broke the covenant." (Hos. 6:7.) That covenant, in fact, was broken the very day it was made; because the Israelites, being members of Adam's fallen race, could not keep God's law perfectly. Why, then, did God allow them to make a covenant they could not keep? There were several reasons. For one thing. He wanted to demonstrate that men are unable to attain life by their own efforts alone. God promised to give them life if they would live righteously; but they could not. God also used the Law Covenant as a type of "better things to come." Furthermore, the law furnished Israel many valuable lessons. Says the apostle: "Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise (Abrahamic promise) was made; and it was ordained by angels in the hand of a mediator (Moses). . . . Wherefore the law was our schoolmaster to bring us unto Christ." —Galatians 3:19, 24.

The New Covenant With Israel

Fifth: The fifth and last great covenant is the New Covenant—so-called because it is to take the place of the old Law Covenant which Israel broke. With whom then is this New Covenant to be made? The Scriptures answer that question very definitely, both in the Old Testament and in the New. Paul,

in Hebrews 8, quotes from Jeremiah 31:31-34, and shows that this New Covenant, now in the process of establishment, is to be made with the same people with whom the old covenant was made, viz., with the house of Israel, including Judah, and will be completed during the Messianic age. We read:

"But now hath He (Christ) obtained a more excellent ministry (than that of Moses or of Aaron), by how much also He is the Mediator of a better covenant, which was established upon better promises. For if that first (law) covenant had been faultless, then should no place have been found for the second (that is, the new covenant). For, finding fault with them (the Israelites), He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord.

"For this is the covenant that I will make with the house of Israel after those days (of their chastisement), saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. . . . In that He saith a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8:6-13.

All the Scriptures with reference to all these covenants are quite clear. There seems no room for doubt that this New Covenant is designed to replace the old covenant that God made with Israel, "which covenant they break." It is nowhere declared that the New Covenant is made with the church or for the church. Yet some still seem to be confused with reference to this matter. Others evidently feel that the whole question of the covenants and the mediator is a great mystery and very difficult to understand. But it appears to us that this subject is not nearly as complicated as some seem to imagine.

What Is a Covenant?

First, let us get clearly in mind just what we mean by the terms "covenant" and "mediator." What is a covenant? Is it the same thing as a contract? We answer that a covenant is a special kind of contract or undertaking, distinguished by reason of the fact that it is under *seal*. A simple contract or agreement is not sealed, and for that reason a court would not enforce it unless it is shown that one party has given to the other some "consideration"—that is, money or something else of value in return for the promise of the other party. But a "seal" placed on a contract or other undertaking, in olden times made it enforceable regardless of whether any "consideration" had been given for the covenantor's promise. Even today if a seal appears on an agreement it is deemed to be a more solemn undertaking than is an agreement that is not under seal, and carries with it heavier obligations according to law.

A covenant may contain the signatures and seals of both parties thereto, or it may be signed and sealed by only one. A real estate deed, for example, usually is signed and sealed only by the grantor or seller. But the grantee or buyer can enforce that deed or covenant once it is delivered to him. Even though the deed was delivered to him as a free gift, and he gave nothing whatsoever in return for it, the grantor nevertheless is absolutely bound by his covenant of conveyance.

Hence we see that a covenant is more than a mere promise; it is a solemn undertaking specially evidenced by some sort of token called a *seal*, and is therefore deemed to be the highest form of obligation. It may be a *bilateral* or two-sided covenant, in which both parties thereto mutually and solemnly obligate themselves to do certain things; or it may be a *unilateral* or one-sided covenant. The covenant with Noah, also the one with Abraham, are each classed as unilateral covenants, in which God alone is bound. But before He gave the covenant either to Noah or to Abraham He required those patriarchs to demonstrate their faith and obedience to Him. The original implied covenant with Adam, also the old and the new law covenants with Israel, are bilateral or mutual in their obligations, both parties being equally bound to the undertakings expressed or implied therein.

Our Relation to the New Covenant

Sometimes we hear the question asked, "Is the church *under* the New Covenant?" Well, in the first place it may be doubted if all such questioners have a clear understanding of just what their question really means. To say that anyone is "under" any covenant is probably not the best way to state the matter. One may use the word "under" and have the correct thought; but we believe it will help us to a better understanding of God's covenants as a whole to say the parties to a covenant are *in* the covenant; that is, *in* covenant relationship, rather than to say that they are *under* the covenant, or under covenant relationship. Certainly nobody could be "under" or "in" a covenant before the covenant has been made—and the New Covenant is not yet completed.

Another question often asked is, "Is Christ Jesus the church's Mediator?" Before attempting to answer either of these two questions in detail we should first get clearly in mind just what a mediator is and does. The word mediator literally means a middleman, a go-between, a reconciler—like a real estate broker who gets the parties to reach an agreement and to sign a lease or deed. The term mediator may be used in a very loose manner; but the Bible always uses it in a strict sense. The word appears only seven times in the Scriptures, and always with reference to the mediation or making of a *covenant*. We would do well, therefore, to similarly use the term only in connection with the making of a covenant. A true broker or go-between is never a party to any covenant which he negotiates—he merely mediates for others who ultimately reach an agreement.

Now in mediating a covenant of any kind, when does a mediator's work begin and end? We answer,

it begins when he does the very first act leading to the ultimate making of the covenant for the parties thereto; and it ends when both parties sign on the dotted line and place their seals thereon. As soon as that is done the covenant is fully made; and as soon as the covenant is made there is no more work for the mediator to do. The person who was the mediator of the covenant or agreement may continue to do other things for either or both parties *after* they have entered into the covenant; but whatever he does thereafter will not be the mediation of the covenant between the parties—for a covenant never calls for any “mediation” after it is once made.

If we should speak of Christ as being the *mediator* of a covenant between us and God, we thereby would signify by that expression that our covenant with God is only in prospect and *not yet made*. If a Christian says that Jesus is now his Mediator he thereby declares that he is not yet in covenant relationship with God—that is, if he knows what the Biblical term mediator means. Always, where there is a “mediator” there is a covenant in the making, but not yet completed—for when the covenant relationship is once established there is nothing for the covenant mediator to do as *mediator*. It is clearly inconsistent, therefore, for a consecrated Christian to say, “Christ Jesus is now my Mediator,” and at the same time to say, “I *have made* a covenant with the Lord by sacrifice.” Both statements could not be true. If his covenant with God is already made, then he is in covenant relationship with Him, and there is nothing left for a covenant mediator to mediate.

Christ Jesus may do many other things for us after our covenant of sacrifice is made with God—He may act as our attorney, our advocate, our intercessor before Jehovah. Anyone may be an intercessor for us, in the sense of praying for us. But such intercession for the consecrated, whether rendered by Jesus or by anyone else, has nothing to do with the work of mediating or making their covenant with God; for that covenant of the saints is already made. For us our covenant was made when our consecration was accepted of Him.

The Mediation of Moses was Typical

A covenant does not always require a mediator. There was no mediator in connection with the making of the original implied covenant with Adam. There was no mediator of God’s covenant with Noah, nor of the Abrahamic covenant. But God did provide a mediator for the Old Law Covenant, and He also has provided a mediator for the New Law Covenant. Moses mediated the old covenant at Sinai, and Jesus Christ is the Mediator of the New Covenant now in process of being made. But is He already the Mediator of that New Covenant, or should we say He *will* be the Mediator of it in the Millennium? We answer, He is now the Mediator, and He also will continue to mediate it during the Millennium, until mankind have been brought back into a covenant relationship with God—even as Adam was before he sinned. Then, and not until then, will the

New Covenant be fully mediated, fully made between God and man.

When did Moses begin his office as mediator of the Law Covenant? Was it when he was in Egypt? or when he crossed the Red Sea? or when the people first camped at Sinai? or later? Moses was *leader* of Israel at the Exodus, and before; and certainly he was doing a work *preparatory* to the coming Law Covenant, during all this time. In this preparatory or prospective sense it might not be incorrect to say that he was then the mediator—at least he already had been designated by God as the one who would be used to mediate the covenant. But in a more accurate sense he did not actually take up his work of *mediation* until three days before the covenant was made.

We read: “And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Sinai.” And in the 16th verse of the same chapter we are told: “And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God.”—Exodus 19:10, 11, 16.

What Moses Did as Mediator

The work of Moses during these momentous three days of actually bringing about a covenant relationship between God and the people of Israel is undoubtedly typical of the work of the “greater than Moses,” namely Christ Jesus, in His work of mediating or making the New Covenant. During those three days Moses had much mediatorial work to do. He served as a messenger between God and the elders, then later between God and the people. He also had animals slain and blood prepared. Then we come to the third day, the final work of mediating the covenant; “And Moses took half the blood and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold, the blood of the covenant which the Lord hath made with you concerning all these words.”—Exodus 24:6-8.

Here, on this third day, the covenant was fully made; and the mediatorial work of Moses then ceased. Moses continued to be their leader, but he could not have been the mediator of the covenant after the covenant was made—except in a historical sense. That covenant, of course, was breached by the Israelites immediately after it was made, which entirely released God from His obligations thereunder—although the people, being covenant-breakers, continued under obligation, just as anyone who breaches a contract remains under a legal duty by reason of his

wrong to the other covenanting party, until full satisfaction is made.

Even as Moses was mediator during these three days, right on up to the moment the covenant was made and sealed by the sprinklings of blood, so also Jesus is the Mediator of the "better covenant" throughout the antitypical "three days." As Moses slew animals and provided blood in basons, all of which was connected with the mediation or making of the covenant, so also Jesus must provide "the blood of the new covenant" which later He will use to sprinkle first the altar, then the people, on the 'third day,' and thereby make them fit parties to join in a solemn covenant with Jehovah God.

When Moses killed the animals, that did not make or seal the covenant. Neither was it made when the blood was deposited in basons for later use. Nor was the covenant made when he took of the blood to sprinkle the altar, to propitiate justice—he must yet also sprinkle (cleans) the *people* before any covenant with God could be fully entered into by them, for God would not make any covenant with deliberate sinners. Hence Israel had to be cleansed (at least typically) before the typical Law Covenant could be made. Concerning the New Covenant we read, "This is My covenant unto them (Israel), *when I shall take away their sins*"—after the "fullness of the Gentiles be come in." (Rom. 11:27.) This shows that He must first take away their sins, take away their stony heart and write His own righteous law in their hearts, before the New Covenant can be fully made. Thus we see that the New Covenant is not fully made at the beginning but at the end of the Millennium—at the time when "all shall know Him, from the least even unto the greatest."—Hebrews 8:10, 11.

Significance of the "Three Days"

At the beginning of the "third day" at Sinai there were "thunders and lightnings and a thick cloud." (Ex. 19:16.) This was followed by "the trumpet exceeding loud." So the dawning of the millennial day will be marked by a great time of trouble; and this will be followed by the clear trumpet of truth, which shall be "exceeding loud" throughout the Messianic day, following the early morning storm.

The "three days" may refer to 1000-year days, since "one day is with the Lord as a thousand years." (2 Pet. 3:8.) It has been approximately two such "days" since Jesus began the actual mediating work—that of providing blood, depositing it first for the church's benefit, that it might later flow out through them for the cleansing of Israel and the world, later, in the "third day"—the Millennium. But it seems equally appropriate to think of these "days" as typifying *ages* rather than thousand-year days. When the Old Law Covenant was broken immediately after it was made at Sinai, God at once began to prepare for a New Covenant. He arranged the types of the Tabernacle to point to it. He used the law as a "schoolmaster" for His chosen people. And away back there Jesus, as the pre-human Logos, was designated "the Messenger (Mediator or go-between) of the Covenant."—Malachi 3:1.

Thus viewed, we may think of these "three days" as, first, the Jewish day (or age), then the Gospel day, and finally the Millennial day; during all of which time God, through this great "Messenger of the Covenant," has been silently doing His work in behalf of that coming "better covenant." These same "three days" are again brought to our attention in Hosea 6:2—the chapter already alluded to in the earlier part of this article. There we read: "After two days will He revive us (that is, after the Jewish and Gospel day): in the third day (the Millennial day) He will raise us up, and we shall live in His sight."

When Moses did the final mediating work on the "third day" he first took the blood out of the basons in which it had been deposited; then he sprinkled the altar, then the people. Even so Christ Jesus first made a deposit of the blood, which, as the Scriptures show elsewhere, was to be used in behalf of the church during the interim. After His resurrection Jesus ascended unto God, and there appeared in His presence "for us," the church. The blood, thus provided and kept deposited with justice, made Him "a surety of the better covenant." (Heb. 7:22.) Then, early on the third day, after all the members of His body have passed beyond the veil and are glorified, where they no longer need the deposit of blood on their behalf, that blood will then be used to propitiate justice. Then will follow the resurrection "both of the just and of the unjust," and the cleansing of "whosoever will" from their iniquities and raising them up to life—pictured here by Moses "sprinkling the people" and typically cleansing them.

"Able Ministers of the New Covenant"

Does the church, then, share with Jesus in His mediatorial work? Certainly. A mediator is a reconciler, one who brings disagreeing parties together and gets them to agree, so that they are willing to join together in a solemn covenant that will be binding on both. Jesus has five glorious offices, namely, that of King, Priest, Prophet, Judge and Mediator—and the church, as His body, shares with Him in them all. We are to be "*kings and priests unto God*"; we are to *prophesy* or proclaim His Word, both now and hereafter; the saints are to share with Him in *judging* the world; and also we are "able ministers of the New Covenant." Unto us is committed a share in the "ministry of *reconciliation*" or mediation. All this Jesus indicated in His prayer to God when He said: "The glory which Thou gavest Me I have given them."—John 17:22.

We are joint-heirs with Him. This means that we shall inherit what He inherits. Thus does the Apostle Paul quote Isaiah 49:8 and apply the passage to the church which is Christ's body: "Thus saith the Lord. In an acceptable time (now is the acceptable time) have I heard thee (Christ and the church): and I will preserve thee, and give thee for (the making of) a covenant of the people, to raise up the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that sit in darkness, Shew yourselves."—2 Cor. 6:2.

The text last quoted proves that the church, even as Jesus our Head, shall be used for mediating or establishing this new and "everlasting covenant" between God and man. Not only will we assist our Lord and Head during the Millennium in the work of reconciliation, but even now we have a share in it—especially in the sense that His blood passes through us, so to speak, and is then conveyed on from us for the benefit of the whole world. It is now deposited for us, which makes it possible for us now to be freely justified. Then, in the end of the age, when we have finished our course, we release it that it may be used for all mankind. Thus, explains the apostle, "For this is My covenant with them (Israel) when I shall take away their sins . . . for they shall obtain mercy *through your* (the church's) mercy."—Romans 11:27, 31.

Gentiles to Become Israelites

Someone may ask, If the New Covenant is to be made with Israel only, what about the rest of mankind? When Paul says that Jesus is "mediator between God and man" does not that mean all mankind, both Jews and Gentiles? Yes, "but to the Jew first." Israel is still beloved for the Father's sake, says the apostle. God has promised Israel that He will make with them a New Covenant, to take the

place of the old one which they broke; and that it will have a better mediator than Moses, and will really give them life. But He also plans for Gentiles to join themselves to Israel, thus becoming a part of the house of God during the Millennium.

Says the Prophet Micah: "Many nations shall come, and say, Come, let us go up to the mountain of the Lord, and *to the house of the God of Jacob*; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem." (Micah 4:2.) This shows that all the righteous of earth shall become a part of the house of Israel, and in full covenant relationship to God, by the end of the blessed Millennial reign of Christ and His church. That New Covenant, resting as it does upon the "better sacrifices" than that of bulls and goats, will do what the old Law Covenant failed to do. Yea, it will be God's agency for fulfilling His oathbound covenant with Abraham, by which God's faithful people today are being nourished. That Abrahamic Covenant, says Paul, is the thing that gives us hope—"which hope (in its ultimate fulfillment) *we* have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—See Heb. 6:13-20.

Sacrificed With Christ

Another Article On the General Subject of the Oneness of the Seed of Promise, in Which Appears Some of the Scriptural Testimony Bearing on the Manner in Which the Sacrifice of the Church During the Gospel Age is Related to the Reconciliation of the World During the Age to Come—Which is a Point of Controversy Among Some Christians at the Present Time. We Invite an Especially Careful Study of This Brief Review of the Subject.

* * *



JEHOVAH God made a promise to Abraham, and later bound it with His oath, that through Abraham's "seed" all the families of the earth would be blessed. The Apostle Paul shows clearly, in Galatians 3:16, 27-29, that Jesus and His body members constitute this promised "seed" through which the blessings are to come to the world of mankind. Elaborating on the matter further, in Galatians 4:22-28, Paul shows that the real seed of promise was typically represented in Abraham's son, Isaac, and that the church is included in the Isaac picture—"Now we, brethren, as Isaac was, are the children of promise."

When Isaac was grown to be a young man, God asked Abraham to offer him up as a sacrifice. Although this was a very severe test to Abraham's faith, he nevertheless obeyed, and would have actually slain his beloved son and offered him to God as a sacrifice, had not the Lord intervened and provided a lamb to be used as a substitute. In this nar-

ative we have a fitting illustration of the fact that before the promised blessing of all the families of the earth would be realized there must needs be a sacrifice, and that this antitypical sacrifice would be none other than the beloved Son of God Himself, "The Lamb of God that taketh away the sin of the world." Indeed, in God's plan, He was as "a Lamb slain from the foundation of the world."

Throughout the Old Testament the various prophecies and types pertaining to the subject all show that "without the shedding of blood there is no remission of sins"; that the ultimate salvation of the lost world depends upon a great offering, the offering of a sacrifice that was to be made to God for, or on account of, sin—sin that had brought upon the world the distressing malady of imperfection and the sentence of death. The sum-total of that which was foretold by these types and prophecies is described by the Apostle Peter as the "sufferings of Christ." (1 Pet. 1:11.) It is made transparently clear in the New Testament that the church shares in these foretold sufferings, as members of the anointed body of Christ. Peter, for example, declares, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow in His steps."—1 Peter 2:21.

We Are Baptized into His Death

Paul, in 1 Corinthians 12, points out that the faithful, consecrated Christian believer is baptized into, and hence becomes a part of, the body of Christ. In Romans 6:3-6, this true baptism of the Christian is

shown to be a baptism into the likeness of Jesus' death, and it is there also declared that the Christian is actually "crucified" with Jesus. In Romans 8:17 Paul declares that one of the conditions upon which we may hope to attain and maintain our position as sons in the divine family is our willingness to "suffer with Him." In the 36th verse of this same chapter the apostle couples the symbolism of the typically slain animals with the privilege the faithful Christian has of suffering with Christ. We quote: "As it is written, For Thy sake are we killed all the day long; we are accounted as sheep for the slaughter."

This latter quotation reminds us of the language of Isaiah 53, in which the prophet foretold the suffering and death of Jesus, and how He was led as a "lamb to the slaughter." And, inasmuch as the church is included in the Isaac type of the promised seed, it seems not unreasonable that the lamb that was sacrificed as a substitute for Isaac also represented the body members of Christ as well as Jesus the Head. This would not mean that the church provides part of the ransom merit, but they share in the process of offering it for sin. Certain it is, that these body members are exhorted throughout the New Testament to present their "bodies a living sacrifice" to God, and are given the blessed assurance that such sacrifice will be "acceptable" to God.—Rom. 12:1; 1 Pet. 2:5.

In the Old Testament types relating to the future "better sacrifices" certain ones chosen from the tribe of Levi and anointed as "priests" offered the sacrifices. In the New Testament the church is shown as a "royal priesthood," and as "priests unto God"—Jesus being the great "High Priest of our profession." (Heb. 3:1.) In 1 Peter 2:5, we read, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

In Hebrews 13:11-13 the apostle states: "For the bodies of those (two) beasts (bullock and goat), whose blood is brought into the sanctuary by the high priest for sin (for a sin offering), are burned without the camp. Wherefore Jesus (as the antitypical bullock), that He might sanctify the people with His own blood, suffered without the gate. Let us (as represented in the Lord's goat) go forth therefore unto Him without the camp, bearing His reproach." Thus does the inspired apostle clearly imply that one of the two sacrifices for sin, on the day of sin atonement in the Tabernacle type, represented our Lord, and that the other one represented "us"—the church—See Lev. 16.

The Purpose of Christian Sacrifice

Now the question arises as to what we should understand to be the real purpose back of the Christian's privilege of being baptized into death with Jesus, of following in His footsteps of sacrifice and suffering. What specific part do those sufferings of the church play in the divine plan of human redemption and recovery from sin and death? Nominal churchianity teaches that Christian suffering is intended to serve merely as a purifying agency by which individual followers of the Master are "sanctified" and made

ready for heaven. Roman Catholic theologians hold that very few indeed are able to suffer sufficiently in this life to make them wholly fit for heaven, so they think it necessary that this suffering be perpetuated in a place called purgatory, after "death"—as if a dead person could suffer—until finally the purified soul is made fit to enter the pearly gates of heaven as a "saint."—See Eccl. 9:5, 10.

This same false theology looks upon Jesus' "passion" not as a ransom, or corresponding price for the sin of Adam, but merely as an exhibition or example of suffering. It claims that simply through suffering, here and hereafter, sinners are "redeemed." And, not being sure that Jesus suffered enough while here on earth, Catholics attempt to re-sacrifice Him repeatedly in the ritual of the Mass. Then they exhort the "faithful" to do penance, thus subjecting *themselves* to suffering in the flesh; and, as we have noted, these are supposed to continue their suffering after death, in purgatory. Thus has been counterfeited God's plan of human redemption through the ransom, by this false theology of salvation through suffering.

On the other hand, we should not ignore the fact, that Jesus suffered, and that the church is invited to suffer with Him. Indeed, this ministry of suffering is made very prominent in the Bible, so prominent in fact, that the Kingdom glory of both Jesus and the church is made dependent upon it. We believe that an understanding of the true philosophy of Christian suffering is very important for the followers of the Master at this time—something that every Christian will do well to study carefully, and to apply, faithfully and enthusiastically, the lessons learned.

The Church and the Sin Offering

About fifty years ago that faithful servant whom the Lord used in this end of the age to give His people a clear understanding of the divine plan, set forth a beautifully harmonious presentation of the typical teachings of Israel's Tabernacle, in the book called "Tabernacle Shadows," in which he showed how the church is pictured as participating with Jesus in the sin offering for accomplishing the reconciling of the lost world to God. As the great truths on this subject became clearly defined in his mind, Brother Russell set forth the thought that in the divine plan of salvation, Jesus, by reason of His perfection as a man, alone constituted the ransom price, and that this ransom price is the fundamental basis upon which all other parts of God's plan rests.

But, seeing the Scriptures to clearly teach that the church suffers and dies with Christ; and that this sacrifice was, according to Hebrews 13:11-13, included in the symbolism of those animals that were typically offered for sin, Brother Russell set forth the thought that the church shares with Jesus in the "sin offering." Some have found it hard to grasp the full significance of this thought; while others have zealously opposed it as being almost akin to, if not actually, blasphemous. We must give all due credit for honesty of opinion, yet we should always be on the alert to do what we can to help each other to a

clearer understanding of this as well as other points of differences that may exist among us.

Let Us Seek Doctrinal Harmony

If progress is to be made in reaching a greater unanimity of understanding on this and other subjects, it will not help matters if one itches for something new, or deliberately tries to see how much he can make his views diverge from those which others have proved to be Scripturally true. The better plan, it seems to us, is to see how close we can come to harmonizing our opposing views, if that be Scripturally possible—not by compromising that which we sincerely believe to be the truth, but (1) by making sure that we are stating our own views Scripturally and clearly, and (2) being sure that we are not misunderstanding or misstating our brother's viewpoint, but are giving due consideration and weight to the texts on which he relies.

Now, concerning the question in hand: It has often been stated by sincere brethren, that the church could not have a share in the sin offering because the Bible makes it so clear that Jesus died for our sins, and, as we often sing, that "Jesus paid it all, yes all the debt we owed." This, of course, is true. Not only did He pay (or provide for the payment of) *our* debt, but He also did this for the whole world as well. That is, to use Scriptural language, He became the "propitiation for our sins, and not for ours only, but also for the sins of the whole world." Surely we must all agree to this fact.

But the question arises, Does the term "sin-offering," as used in the Bible, always refer to the application of the ransom or purchasing work of Jesus? After all, language is merely a conveyor of thoughts, and it oftentimes happens, on account of differences in education, environment, etc., that the same words convey different thoughts to different people. Also we may often attempt to convey correct thoughts by carelessly using wrong terms. So let us approach this subject by confining ourselves to the clearly stated facts of the Bible, not superimposing thereon any special definitions of our own or of other writers, except to the extent necessary to bring the terms of the Bible within the meaning of our present-day use of language.

Let us note also, that Brother Russell adhered to this method in his analysis of Bible terminology. He wrote much on this subject, in all of which we concur and rejoice—not merely because *he* taught it but because we have found it to be so thoroughly Scriptural. In summing up his findings, Brother Russell often said that to his understanding the ransom constitutes the *price* by which the release of the world of mankind from sin and death is made possible, while the "sin-offering" refers to the *process*, manner, or method by which the ransom merit is made available for the blessing of the people.

Now, whether we understand and agree with what he has taught on this subject or whether we misunderstand or disagree therewith, it must be admitted that if we are to be unbiased in our judgment as to the Scripturalness of this faithful servant's teachings,

we must let his own summary of the matter represent what his thought really was, and not put words into his mouth which he never said nor meant. So then, let us proceed with our analysis from this standpoint, and consider the following questions: Is it true, is it Scriptural, that the church shares with Jesus in any sense of the word in making available for the world the benefits of His ransom sacrifice? If so, how, and to what extent, do the body members of Christ share with Jesus in this great work? And what relationship, if any, exists between our suffering as Christians, and this "sin-offering" feature of the divine plan?

Ransom Not Effective Until Duly Applied

All will agree that the ransom sacrifice of Jesus Christ was completed on Calvary's cross; but nineteen centuries have passed since the death of the Saviour and still the world of mankind continues in sin and under condemnation to death. Also all mankind who have died from Eden down to the present time, although Jesus died for them, nevertheless still remain in the tomb. This should be sufficient to prove that the divine plan requires something more than the mere laying down of the ransom sacrifice of Jesus before it can bring about the actual blessing of the world. Obviously, from the facts as we see them on every hand, the merit of Jesus' ransom, or the blessing of life to accrue therefrom, has not yet been made available for the world. Certainly then, God must have some definite *plan* whereby the blessings guaranteed by Jesus' death may flow out to the world. And that plan must be one that has required the whole Gospel age to complete, else the world, ere this, would have received the divinely intended blessings of life. These are conclusions which are forced upon us by facts—yes, the grim facts of continued suffering and death the world over, and of twenty thousand million human souls still asleep in death; although Jesus has died, a "ransom for all."

Then what *is* God's method, or plan, by which the merit of the "ransom for all" is to become effective for the blessing of the world? And *when* will that merit be utilized for their blessing? The Scriptures show clearly that it is now God's plan to call a church to become joint-sacrificers with Jesus, to suffer with Him, and later—in the Millennium—to become co-workers with Him in the Kingdom, as kings, priests, judges and reconcilers of the world (2 Cor. 5:18.) In this orderly plan, as we shall see, we find the real truth as to the divine purpose back of the present ministry of suffering in which Jesus and the church now participate. Let us then trace, step by step, this wonderful program or plan whereby the world eventually is to be blessed as a result of Jesus' ransom sacrifice. By so doing we shall see how very true it is that the church shares with Jesus in this divine purpose, and that our glorious partnership with Him is dependent upon our faithfulness in following in His steps of suffering and death, being, like Him, "counted as sheep for the slaughter."

"Raised for Our Justification"

Let us go back to the point where Jesus' ransom sacrifice was completed on Calvary. He there died, "the just for the unjust." But, as we have seen, unless the plan of God through Him had progressed beyond that point, neither the church nor the world could have been reconciled to God. Of course, God might have made some other plan, by which the release of mankind could have been accomplished at the moment of Jesus' death. But that is not the plan that God had adopted and is now following. Paul reasons this matter out for us in Romans 4:25, where he says of Jesus, "Who was delivered (in death) for *our* offenses, and was raised again for *our* (the church's) justification." Ah yes, the next step beyond the ransom, in the reconciling of the lost world, was the raising of Jesus from the dead in order that He might become the "justifier" of the *church* in this age; then, of the *world* in the next age.

In Hebrews 9:24 the apostle explains that when Jesus was raised from the dead He entered into the antitypical "most holy"—even heaven itself—and there "appeared in the presence of God for *us*." This appearing "for us"—the church—is clearly that which was represented by the entering of Israel's typical high priest into the most holy of the tabernacle to sprinkle the blood of the typical bullock upon the mercy seat for a sin offering for *Aaron's house*. (Lev. 16:11.) For want of better language to express the thought, we may say then that Jesus deposited the merit of His ransom sacrifice with justice, as a surety or guaranty; thereby making possible the present justification of those who now come to God through Him. This is an important *part* of God's plan for human reconciliation whereby the merit of the ransom, now being used only for the church, will ultimately flow on and effect the everlasting blessing of the whole world. Thus it is that Jesus was "raised for *our* justification." And thus also they shall obtain mercy "through your (the church's) mercy," says the apostle.—Rom. 11:31.

World's Sins Also to be Propitiated

But Jesus is not only the "propitiation" for the church's sins, but also "for the sins of the whole world." And His resurrection also bears a vital relationship to the future blessing of the world. Paul says, "Because He hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17:31.) Thus seen, it becomes apparent that while Jesus laid the basis for the ransom of the whole world by His *death*, yet His *resurrection* as our Justifier was also necessary in God's plan before the blessing could accrue either to the church or to the world.

Yes, Jesus died "once for *all*," and as a result "whosoever will" may eventually partake of the water of life freely. Let us not subject ourselves to any needless criticism by in any way seeming to discount the importance of this most fundamental truth of the Bible. To say, as some do, that *Jesus* died to

purchase the church, then the *church* dies to purchase the world, is not Scriptural language, and not a clear way of stating the matter. It is wholly Scriptural to say that the church dies with Jesus, yet the death of the church in and of itself does not purchase anything—it merely releases Jesus' ransom merit that it may then pass on for the propitiation of the sins of the world. Let us ever remember the fact, already emphasized, that the church's part in the sin offering is to share with Jesus, through sacrifice and death, in *making available* to the world the merit of His own ransom sacrifice. Beyond this the church does not go; but in this partnership is involved all the glorious privileges of suffering with Christ Jesus of which the Bible has so much to say.

"Word of Reconciliation" Committed to Us

We have noted that Jesus provided the ransom price through His *death*, and that it also was necessary for Him to be *raised* from the dead and to "appear in the presence of God for *us*" in order for the merit of His ransom to become effective for the blessing of the church—and later for the world's blessing. But even His resurrection and ascension did not complete the divine plan for human redemption and reconciliation. Had nothing further been done beyond the raising of Jesus from the dead, and His appearing in the presence of God "for us," still His ransom work would have been unavailing for the full blessing either of the church or of the world.

Another necessary part of the task of bringing the world into at-one-ment with God, therefore, was that of imparting the necessary information to those who were to have an opportunity of benefiting by the ransom. Paul makes this clear in 1 Timothy 2:4-6: "Who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, *to be testified in due time*."

The reasonableness of this feature of the divine plan is at once apparent. In order for one to receive and appreciate a gift he must first be apprised of the gift and of the goodwill of the giver; and acting upon this knowledge, he must *accept* the gift before he can be blessed. Jehovah God gave His only begotten Son to be man's Redeemer; but in order for that gift to become operative for the blessing of the sin-cursed peoples of the earth they must also be given the necessary *information* concerning it, and thus have an opportunity to accept or reject it. Now there are doubtless many ways in which God could have imparted this information, besides the way He has ordained. He might have emblazoned the message of salvation through Jesus in fiery letter across the skies. But He has not chosen to do it that way.

The method God adopted for making available to the world the merits of Jesus' ransom, as we have seen, is one that calls first for the church to be joint-sacrificers with Jesus, and thus to be, with Him, "ministers of reconciliation." Now let us see how this matter works out in actual practice. In Acts 2:33, Peter explains that Jesus, "being at the right hand

of God exalted, and having received of the Father the promise of the holy spirit, He hath shed forth this, which ye now see and hear." Here, in other words, was the gift of the holy spirit, as a result of Jesus having appeared "in the presence of God for us." As Bible students, we know that the holy spirit of God operates through His Word; hence this is but another way of pointing out to us that the church, through divine provision, is equipped with the Word of God and enabled to understand and use it in harmony with the divine arrangement.

We Are Ministers of Reconciliation

In 2 Corinthians 5:17, 19, Paul tells us that God has committed unto us, the church, the "ministry of reconciliation," and that this is operative through the "Word" of reconciliation. Clearly then, the merit of Jesus' ransom is seen to be made available to the world through the sacrifice, suffering and death of the church; because thereby the world is to be made acquainted, not only with the ransom gift itself, but also with the terms upon which its blessings may be obtained. Jesus spoke of this knowledge coming to the world as a result of the church's oneness in Him, when he prayed: "That they may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: *that the world may believe that Thou hast sent Me*"—be made acquainted with the ransom gift of God's beloved Son. (John 17:21.) Yes, only those who believe and accept the ransom gift, will have life through its merit; and how clear it is that the church is the channel through which this blessing is to come to the world.—John 3:16.

Listen to Paul as he continues to set forth this vital feature of the divine plan: "To wit, that God was *in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto US the Word of reconciliation.* Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin (a sin offering) for us, who knew no sin; that *we might be made the righteousness of God in Him.* We then (having been thus made righteous), as *workers together with Him* (in reconciling the world), beseech you also that ye receive not the grace of God in vain."—2 Cor. 5:19-21; 6:1.

In view of the foregoing can anyone doubt but that the merit of Jesus' ransom, which is the sole basis of reconciliation, is made available to the world *through* the ministry or medium of the church? But some may ask, How does the *suffering and death* of the church enter into this arrangement? Does the matter of being an "ambassador" for Christ necessarily involve the necessity of suffering and death? Ah, herein is the key to a proper understanding of the whole subject. No one, in this present evil world, can sincerely handle the Word of God without its costing him his life—through sacrificing and suffering. This is what Jesus meant when He spoke of those who lose their lives for His sake and the gospel's sake. Jesus Himself suffered and died because of His loyalty to the Word of God, and those who follow in His steps must do likewise—there is no

other way of sharing in the glory of the Kingdom with Him.

He is Our High Priest

The result of full loyalty to the Word of God on the part of Jesus and His church is summed up in the apostle's statement concerning the "sufferings of Christ and the glory that shall follow." The official glory of Jesus in His Kingdom is described or illustrated by the various titles of office that are Scripturally applied to Him—such as King, Judge, Mediator, Messiah, High Priest, Everlasting Father, etc. The general work of reconciliation to be accomplished during the Millennium is also illustrated through the use of these various titles, and in all this work the church will be "joint-heirs" with Him. And in the preparation for all of this work, the sufferings of both Jesus and the church serves a very vital purpose.

Take, for example, the priestly office of Jesus. Note what Paul has to say concerning this: "For we have not an high priest that cannot be touched with a feeling of our infirmities; but in all points was tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:15, 16.) Ah yes, the sufferings and testings that came upon Jesus as a result of His contact with this sinful, selfish world, had much to do in preparing Him for His office as High Priest over His under priests, the church.

In the same letter the apostle writes concerning Jesus: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." (Heb. 2:10.) Yes, the sufferings through which Jesus passed perfected Him as the Captain of our salvation. He had never been a sinner, and could not be perfected in the sense of being made free from sin; but it was necessary, as a part of the divine plan of reconciliation, that He be perfected or trained as the Captain, or High Priest, of the church. This was accomplished by His suffering. The apostle continues: "Wherefore, in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. 2:17.

Surely it was not necessary for Jesus to be "made like unto His brethren" in the sense of being "tempted like as we are," in order to die as a ransom; yet Paul says here that this *was* necessary in order to "Make *reconciliation* for the sins of the people." What then does the apostle here mean? He gives us the clue in the next verse, where he says, "For in that He Himself hath suffered, being tempted, He is *able* to *succor* them that are tempted." (Verse 18.) Yes, both the church and the world, in addition to being ransomed, needed to be "succored" in order for their reconciliation to God to be fully effected. This is the meaning of the prophet's words in Isaiah 53, where he says concerning Jesus that "by His stripes we are healed," and again, "by His knowledge shall My righteous servant justify many." Jesus' ransom was sufficient to pay the penalty of

death that was resting against the world, but His suffering prepared Him for His *priestly office* through which He is able to sympathetically deal with the ransomed race.

The Church Also to be Priests

Now the church is to share with Jesus in His priestly office of the next age (Rev. 5:10); and the experiences through which we are passing now, under Jesus as our High Priest are preparing us for that future office. As Jesus' preparation for His office of High Priest was accomplished largely through actual and practical contact with the groaning creation, so also it is in the case of His church. He sacrificed and suffered in His effort to bless His fellowmen; so do Christians. He laid down His life for both the church and the world; and we are admonished to lay down our lives for the brethren. Paul reminds us also that we are being "baptized for the dead" world. Thus Paul declares, again, that we "fill up that which is behind of the afflictions of Christ . . . for His body's sake, which is the church."—Col. 1:24.

Furthermore, each individual Christian suffers for other members of the body of Christ, to the extent that he is faithful in the use of the Word of reconciliation that is committed to him. Thus is the body of Christ being prepared for its future work of reconciliation of the world, in association with Jesus our Head. And this present sacrifice of the church is made "acceptable to God" because the merit of the ransom sacrifice of Jesus, which was applied on the mercy seat of divine justice in our behalf—when Jesus "appeared in the presence of God for us."

Thus we see the practical method by which His merit is used: first, to make possible the development of the church; and secondly, that the church when developed, may, together with Jesus, become a sympathetic priesthood to succor the world of mankind in the next age. Thus the church, as "ministers of reconciliation," will share with Jesus, not in providing the merit for cancelling the penalty of sin, but in releasing His merit for their atonement, and then in helping to remove the inherited sins and imperfections of the world during the future age of reconciliation.

Jesus was "tempted in all points like as we (new creatures) are"; but because of the fact that the church was originally a part of the fallen race, and have shared the experiences of sinners, this marvelous arrangement of God whereby the followers of the Master may become coworkers with Him in effecting reconciliation from sin through a sympathetic succoring of sinners is seen to be a wise, just and loving provision from every standpoint.

The Church Helps Make New Covenant

That the church is to share with Jesus their Head in the actual eradication of all traces of sin and death, is again shown by Paul's quotation of the prophecy of Isaiah 49:8-10, which he applies to the church, in 2 Corinthians 6:1, 2. This is a prophecy concerning the restoration work to be accomplished through the making of the new covenant with Israel and the

world. In 2 Corinthians 3:6 Paul tells us that we have been "made able ministers" of this new covenant. Then, he shows that the particular way in which we *now* share with Christ in the *sacrificing work* incident to the mediating or making of that covenant between God and men—as "able ministers"—is through our faithful use of the "Word of reconciliation" in our efforts to build up His body members in preparation for their future work of blessing, when the sacrificing period is ended. Isaiah's prophecy, which Paul quotes in part and applies in 2 Corinthians 6:1, reads as follows:

"Thus saith the Lord, in an *acceptable* time have I heard thee (at a time when God is accepting the 'better sacrifices' as a part of the mediating work of the New Covenant); and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant (or for the making of a covenant) of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth (yes, after the ransom merit has made possible a just basis for releasing the prisoners of sin and death, then the actual, practical work of releasing is participated in by the church; this being the method by which the blessed effects of the ransom *reaches* and affects the dead world): to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them (Christ and the church, the world's future sympathetic priesthood) shalt lead (and succor) them, even by the springs of water shall he guide them."—Isaiah 49:8-10.

For us to have said that the foregoing prophecy applies to the church as well as to Jesus Himself, would have seemed presumptuous had not the inspired apostle placed his stamp of approval upon such an application, by himself using it to prove that the church are made able "ministers of reconciliation," as servants of the New Covenant now in process of being mediated. And once we get clearly in mind the thought that the great sacrificial offering of the church in this age actually consists of a share in bringing the blessings of Jesus' ransom to the world in the next age, then many of the wonderful promises of the Bible take on a new depth of meaning, hitherto only partly appreciated.

Church Shares in All His Offices

Take for example, the well known words of Isaiah 26:9: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." During the future judgment day, the church will be co-judges with Christ; and their present experiences in following in the footsteps of Jesus are preparing them for this phase of their future work also. Note the apostle's application of this thought, in 1 Corinthians 6:1-8. Yes, we are now in the "school of Christ," being prepared as the future judges of the world, and it is the merit of His ransom that makes our imperfect efforts acceptable to God. Thus again we can see the practical manner in which the merit

of the ransom passes through the church in order to benefit, enhance and enrich the whole world in the next age.

All the future offices of Christ Jesus are to be shared by "the church which is His body." Each of these offices represents some special sense in which the world is to be blessed during the thousand-year Messianic period. The merit of His ransom now makes acceptable the church's sacrifice, as she continues to lay down her life making ready for her glorious future work. Thus, no matter what Scriptural viewpoint we take concerning the future status of the church as joint-heirs with Jesus, always we are brought face to face with the undeniable fact that it is through the church, as fellow-heirs with Jesus in His suffering as well as in His future glory, that the effects of the merit of the ransom shall be made available for the blessing of the world in the incoming age.

If we can but get out of our minds the bugaboo that this doctrine of the church's participation in the sin offering is belittling to Jesus' ransom sacrifice, or that it adds to or takes away from the ransom merit, and look at it in the very practical manner in which

it is presented throughout the Scriptures, it will give us a much increased appreciation of Jesus' sacrifice and of the real purpose back of the Christian life. And when we get the grand reality, or substance, of this truth fixed in our minds, then we can go back to the Tabernacle types and see how beautifully all this is represented there; and those pictures, in turn, will further illuminate our vision of the marvelous wisdom and love of our Heavenly Father in making such a plan.

This increased brightness of our vision of the truth should be to us an added incentive to a continued, yea, an increased faithfulness in seeking to know more intimately the "fellowship of His sufferings, being made conformable unto His death" that by this means we might be partakers in His resurrection glory. Yes, the whole world is still "waiting for the manifestation of the sons of God," waiting until our sacrifice is complete. We are now being prepared to administer the blessings of life to the dying world—blessings that were provided for both the church and the world by the death of Jesus on Calvary. Hallelujah, what a Saviour!

The Gardens of God

Some Lessons from Nature that Find Fitting Applications in the Hearts and Lives of Those Who are Endeavoring to be True Christians.

* * *



IN EDEN, man's original Mesopotamian home, there once existed a wondrous literal garden planted by direction of Jehovah Himself. The Genesis record simply declares that "the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." (Gen. 2:8.) That this Eden garden was a perfect paradise there can be no doubt. That which contributed chiefly to its perfection was "the tree of life" which grew therein. Evidently this was not a single tree; the reference apparently is to a variety or species—just as we may speak of the Carolina pine, or the California Redwood tree, without meaning any one individual tree but to identify the variety. Perhaps, then, there existed in Eden a grove or orchard of these "Life" trees.

The fruit of this remarkable variety of tree had the singular property of indefinitely sustaining human life. Evidently it contained all the elements essential to perfect human metabolism. There is no such fruit as this known anywhere on earth today. When man sinned, God let this important tree variety die off. This was a good thing. If such a tree were found anywhere today a few money magnates would seek to corner it and prevent the poor from enjoying its benefits. When the time comes for the tree of life to be restored to earth, during the coming Messianic reign, there will be no opportunity for selfish men then to corner anything.

When man violated the divine law he was expelled from his original garden home. It was not so pleasant for him outside of Eden. The Lord said, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Moreover, the Lord declared: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Israel's Garden or Vineyard

In due course of time the Lord planted figuratively a "garden" for His chosen people Israel. Jesus called this symbolic garden a "vineyard." In His parable dealing with this matter He said, "There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, He sent His servants to the husbandmen, that they might receive the fruit of it."

We know that the Lord did not find the fruitage that He required in this vineyard; moreover, sad to say, His servants (the prophets) were beaten and killed. The Apostle Paul admitted their Mosaic Law garden had not produced the desired results; and so he said, "Now we (Christians) are delivered from the law, that (law) being dead wherein we were

held; that we should serve in newness of spirit, and not in oldness of the letter. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment (the Mosaic Law) which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and it slew me. . . . For we know that the law is spiritual, but I am carnal, sold under sin."—Rom. 7:6, 9-11, 14.

The persistence of inherited sin, then, explains why this special vineyard or garden of favor which God planted for the Jews did not yield a goodly crop. None knew better than Jesus why natural Israel could not keep that law of Moses. When He was asked to state the first and greatest commandment, He summed up the matter in its spiritual essence, saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, with all thy soul, and with all thy strength." And then He set forth the second greatest commandment as, "Thou shalt love thy neighbor as thyself." Neither of these commandments were imperfect men able to keep.

The Master defined the *spirit* of the law, saying, "He that hateth his brother is a murderer." That was a more exacting interpretation of the decalogue than the Jewish people had been accustomed to hear from their rabbis. It got down right into the heart of the matter. It revealed the fact that the seeds of truth and love must be sown in the *heart*, and that no good fruitage can possibly result from merely outward forms. God uses no half measures in doing His work. His people must heartily cooperate with Him if they would see His purposes accomplished in them.

God's Garden, the Church

When the Jewish era had passed away—the cross of Calvary marking a division line between two great epochs—the Lord then planted a "garden" for the church of the Gospel age. This is a garden of spiritual fruits and flowers; and into this serene and hallowed retreat the great Gardener has called the prospective members of His future bride. Here, in the blessed golden sunshine of His love we find a profusion of blossoms, the most conspicuous of which is the "Rose of Sharon."

It has been said that roses constitute the kings and queens of all flower gardens. Certainly the Rose of Sharon—Christ Jesus—is the King of the aforementioned Garden of God of this present Gospel age. Some varieties of rose have a wonderfully sweet perfume, and this indeed is characteristic of Him who is called "the chief among ten thousand." The grace and truth that flow from His lips through His teachings are as the sweetest and finest fragrance. If we did not find Him in the garden, all the rest of the beauty there would not satisfy us; in fact, no other beauty would exist, for it is He who gives the tints and the fragrance to every plant in the Garden.

Many years ago one of the Lord's little ones, who had been dwelling in spirit in the presence of the great "Rose of Sharon," wrote the following very beautiful poem:

"Within my hand I gently hold the Garden's Queen,
a rose—

The softly sighing summer wind about it faintly blows
And wafts its wondrous fragrance out upon the
evening air,

And as I gaze upon the rose so perfect and so fair,
In memory's halls there wakes, the while, a legend,
quaint and old,

How once upon a time, one day, a sage picked up,
we're told,

A lump of common clay, so redolent with perfume rare,
He marvelled, and the question wondering asked,
'Whence dost thou bear

Such fragrance, oh, thou lump of clay?' In tones of
deep repose

There came the sweet reply, 'I have been dwelling
with the rose.'

And while the legend stirs my soul, within my hand
still lie

The petals of the Rose, and from my heart of hearts
I cry,

'Thou lovely Rose of Sharon, may I ever dwell with
Thee,

So closely that the fragrance of Thy love shall cling
to me!

Oh, fill me with the spirit of Thy sweet humility,
Then all shall see and know, dear Lord, that I have
learned of Thee;

And let my earthly pilgrimage, until its blessed close,
Each day and hour bear witness, I'VE BEEN

DWELLING WITH THE ROSE."

Perhaps many of us greatly enjoyed the roses that bloomed in our gardens last summer. We have seen some of purest white, others of deepest red, some of yellow and some of pink; but, whatever the color or shade, all were exceedingly beautiful. We felt that the time spent in caring for them was well repaid. Likewise there should ever come to our hearts the realization of the matchless beauty of the Master, how perfectly He blossomed forth in all the perfections of highest love; and how peace would have been the world's heritage, as well as that of the church, could men but have entered into the garden where He dwelt. Perhaps we often have cried out how much we long to be more like Him, to have more of His simplicity, more of His fragrance. As the orb of this present life reaches its decline can all those who have consecrated their lives to the Master's service surely say in all fullness of its meaning, "I've been dwelling with *the Rose*"?

Speaking prophetically of the church of Christ, Solomon compares it to a garden, saying, "A garden inclosed is my sister, my spouse: . . . Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard . . . and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: a fountain of gardens. . . . Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."

Individual Gardens of the Heart

Then there's the garden of the individual Christian's heart. It is this garden we chiefly wish to discuss in this article. The Rose of Sharon is indeed planted there. He is King of the garden. Yet He also is called the lowly "lily of the valley." Anyone who loves flowers must love this sweet, white, delightful blossom, as it stands up in contrast to its green leaves and sheds forth its wonderful fragrance on the air. There is nothing flaring or pretentious about the simple lily of the valley. Jesus combines the mystic qualities of the kingly rose and the humble, pure, spotlessness of the lily, as His love shines forth in the hearts and lives of His true followers.

Many years ago a certain man moved his wife and child away from the country and took them to the city to dwell. He thought they could do far better in their new environment. But his expectations were not realized. Ere long the rolling mill where he worked closed down and he found himself out of employment. Finally he himself took down with pneumonia, and after a short illness died. His widow and her young son managed to eke out an existence for awhile, and she too sank into a very low condition of health. The lad loved his mother, and did various odd jobs to try to earn something worth while with which to buy her food and medicine.

One evening he passed a flower stand on his way home from work, and among the various blossoms displayed he saw some bunches of lilies of the valley. He knew that his mother loved this beautiful flower, so he bought a bunch with a few coins he had, and took it home for her enjoyment. Since very young, through some strange notion, the boy had come to call this kind of lily "The Jesus Flower"—perhaps because its humble purity suggested to his mind something he had heard about our blessed Lord. Upon his arrival home he rushed into her bedroom with the precious little bouquet of Jesus Flowers. She did not answer him. His mother had gone to the great silent land of death where roses nor lilies no longer bloom. The lad stood there in his sorrow, holding his little bunch of blossoms. Then one by one he laid them on his mother's breast, in the form of a cross. He was not raised a Catholic, yet he felt that somehow these "Jesus Flowers" suggested the cross of Christ; and that because of it, in some wonderful future time, he would meet his mother again. And the boy was right.

Yes, Jesus is the Lily of the Valley! Because of His stainless purity He could die and ransom us, when no one else could furnish the required merit. And as He grows in our heart by faith, we too are reminded of His wondrous cross, even as this young boy; and we lay His petals on the bosom of the passing Time, in full hope that we shall meet life again in that great eternal future, where nothing shall exist that may mar our perfect peace and happiness.

There are many other "flowers" that the Christian must endeavor to bring forth through care and cultivation. There is one beautiful pink flower called "Alleluia," whose name means "Praise to God." Up in the northern forests, cuddled close to the cold

earth, are clumps of these pink blossoms which there find their home. The plant itself "goes to sleep," by dropping its three leaflets until they touch back to back. Botanists believe this is done to afford protection to the sensitive leaf by radiation. Thus, in a cold and most uncongenial environment the Alleluia flower grows. And thus it should be with the Christian. No matter what the circumstances of life may be, he can always say, "Praise God from whom all blessings flow." He should earnestly strive to cultivate the quality of praise in himself, counting his many causes for gratitude, and knowing that the Lord his God is able to take care of his highest interests notwithstanding his uncongenial environment.

Among the honeysuckles there is one called the "Trumpet." It is very beautiful and its odor is most pleasant and sweet. While its flower presents the appearance of a trumpet, it of course does not actually make any noise. But the "trumpet honey suckle" that grows in the Christian disciple's heart *does* make a sound. We must sound the trumpet of dispensational truth. God's truths are not to be kept in silence but to be sounded forth, fulfilling the exhortation, "Blow ye the trumpet in Zion, sound an alarm in My holy mountain." We are reminded of the great "seventh trumpet" mentioned in the book of Revelation, concerning which we read, "In the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He declareth to His servants the prophets."

Out in nature's great garden there also is one called the "Everlasting" flower. It is an humble plant, with light-colored flower-heads clustered at the top of an erect stem. In the early Everlasting there are little rosettes which remain all winter, ready to send up the first flowers in the spring. Of course this literal out-of-door's flower is not really everlasting, and therein it differs from the Christian's heart-flower of the same name—the follower of the Master has something that does not change with the seasons, but lasts on and on. The Apostle Paul had this flower within his heart garden. The truth in him was a constant and unchanging quantity. Always he could say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." In this day of change it is indeed good to realize that God changes not. And His truth changes not, although its manifestations may be varied and become more clear as we approach the perfect day.

"Sun of My Soul"

Another plant that reminds us of a quality that must ever thrive in the heart and mind of the consecrated child of God is the "Sunflower"—flower of the Sun. It bears witness of the Sun and its mighty power. The Sun itself symbolizes the bright and hope-giving light of the gospel message. The true Christian never becomes weary of the glad tidings of truth. He knows that the gospel tells of the future blessing of the whole world. With the apostle of old he can say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

It rejoices the Christian to have the power of the gospel in his own life, and he looks forward to the time when the great Sun of righteousness shall arise with healing in its beams, to scatter and dispel earth's long nighttime of evil and sorrow. What news is so satisfying as this blessed "good tidings of great joy that shall be unto all people"? He who has sympathy in his heart for the poor, groaning creation, nourishes this "Flower of the Sun," the gospel of the Sun of Righteousness, within himself. This flower is bright, broad, high and conspicuous, throughout his heart's fair garden.

Varigated Thoughts of Beauty

Then, too, in this heart garden of which we speak there are "pansies," with their varied smiling faces turned upward to the light of day. The multicolored pansy may be said to symbolize varigated and beautiful thoughts. And think of the multitude of praiseworthy thoughts that may abound in this fertile soil of the Christian's mind and heart! His thoughts may carry him back to the world's creation, thence forward through the Patriarchal age, when "Enoch walked with God and was not, for God took him." Then he may meditate on God's dealings with Moses, and the mighty miracles that were wrought through him for the certain deliverance of His chosen people. He may reflect upon the types and shadows of the Tabernacle of the Most High, of the great brazen altar of sacrifice, the golden candlestick with its branching lamps, the table of shewbread, the golden altar of incense, the mysterious Ark of the Covenant, the cherubim, and the Shekinah glory above the mercy seat.

From thence our thoughts may lead us on and on in majestic procession to Jesus' day, to the earthquake, the rent vail, and the unfading light of Calvary's cross where the Prince of glory died that He might wipe forever from this old earth the curse and condemnation of sin. And then we recall the tomb's broken seal, the risen Christ, the Conqueror over the power of the grave; while in our minds again and again ring those wondrous words, "I am He that liveth, and was dead; and behold, I am alive forever more. Amen; and have the keys of death and of hades (the grave)."

Nor do our thoughts stop even here. They are prone to dwell on Mt. Zion, the city of the great King, the heavenly Jerusalem; and on the "general assembly and church of the first-born, whose names are written in heaven"; and on that "innumerable company of angels; and the spirits of just men made perfect" in the age to come. This causes our minds to reflect on the present time, on the responsibilities that are ours today, and on the work that God would have us do ere comes the call to lay our burdens down and assume that higher service that shall be ours in the coming Kingdom—if we now prove ourselves worthy of the high calling to which we have been called of God.

The Christian's *faithfulness* is suggestive of such blue flowers as the delphinium, the blueflag, the forget-me-not, and the violet. These all speak of faithfulness, and are to be found in every heart garden

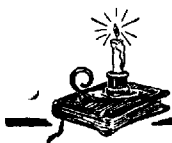
of the truly consecrated. Faithfulness is one of the many fine qualities the Christian can and must produce. The divine Word tells us that "Moses as a servant was faithful in all his house." It likewise tells us of the unswerving faithfulness of Jesus, of Paul, of Peter, and of other early Christians. God requires faithfulness in all His children. Nothing can make up for any lack of this essential trait of Christian character. In order to emphasize this point, the Master gave us His parables of the pounds and the talents. The unfaithful servants did not use their Lord's entrusted temporary possessions in the divinely appointed way. But the other servants did so and received rich reward for their loyalty, obedience and love.

Our "Heart's Ease" of Faith

Among the many sweet flowers that grow in nature's garden is the "Heart's Ease," sometimes called the Wild Pansy. Its color varies, from white to yellow and purple. It also has medicinal properties. A spiritual Heart's Ease grows in the heart of every faithful Christian. Indeed, what would the Christian life be without it? Daniel also had it, even during the night that he spent within a cage of fierce lions. But King Darius did not possess it that night, though lying in a luxurious bed. A few have had it in every age of the world. The heart in which it grows must contain the rich soil of faith. Our Heart's Ease, in times of affliction, suggests such thoughts as, "Though He slay me, yet will I trust Him"; and, "The Lord thy God, He it is that goeth with thee; He will not fail thee nor forsake thee"; and, "A thousand shall fall beside thee and ten thousand at thy right hand, but it shall not come nigh thee"; and, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

If we would have our heart garden kept beautiful with flowers and fruit, the soil of faith and love must be cultivated, the weeds of pride and selfishness must be rooted out, and the flowering plants must be plentifully watered by the streams of divine grace and truth. It was Solomon who wrote, "I went into the vineyard of the slothful, and lo, it was all overgrown with thorns, and briers had covered the place thereof." Then he declared that this condition had resulted from lack of vigilance—"A little slumber and a little sleep, and a little folding of the hands in sleep."

Ah, yes, the successful gardener must take his work seriously. He must make it his business to produce beautiful flowers and luscious fruit. This calls for vigilance and industry on his part. And how it rejoices him when he finally beholds the rewarding products of his toil. So likewise does the Christian rejoice to find the flowers or fruitage of joy, peace, hope and love springing up more and more in his heart. Of course he could not produce these without help; but the loving Master Gardener is ever at his side, represented in His written Word, showing him how to do the work that shall result in his lasting reward. And let us ever remember, "Herein is your Father glorified, that ye bear much fruit."



International Sunday School Lessons



THE SPOKEN AND THE WRITTEN WORD

October 18—Acts 17:1-11;
2 Thes. 2:7, 8.

And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

Opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, and took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down have come hither also;

Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

And they troubled the people and the rulers of the city when they heard these things.

And when they had taken security of Jason and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming hither went into the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so.

* * *

For the mystery of iniquity doth

already work: only he who now letteth will let, until he be taken out of the way.

And then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

GOLDEN TEXT: The Word of God is quick, and powerful, and sharper than any two-edged sword.—
Hebrews 4:12.



ALWAYS it is the policy of worldly people to make a show of religion for their own ends. This is frequently done by misrepresenting the true Gospel message as well as those who proclaim it. In fact, slander and misrepresentation are the chief weapons in the hands of such persons.

Paul and Silas were unselfish and faithful in their service. They wanted others to possess the hope and joy that dwelt in their own hearts. From a worldly point of view they had nothing whatever to gain: they had to face hardship, trials and persecutions for their preaching. But these men loved the truth; it was as a burning fire in their hearts, and had to find expression in words. Thus it is with all true Christians.

It was the plain, simple message of God's plan that Paul set forth in the Jewish synagogue. He reasoned that Christ must needs have suffered to fulfil the Scriptures. His discourse was entirely Scriptural throughout. Evidently he discussed the various Old Testament prophecies relating to Christ—prophecies with which the Jews were familiar but which they had not understood. Thus he reasoned from the known to the unknown.

The all-important truth which he stressed was that the Messiah, for whom the Jews as a nation were looking, had already come! That was the crucial test. Everything depended on their acceptance of that fact. If Jesus had fulfilled the prophecies relating to Christ, then He must be the Messiah.

What an interesting discourse Paul must have preached at that time! We might suppose that the Jews should have hanged on every word that he said. At least a few of them did, for we read that "some of them believed." His argument was convincing to all those whose hearts were humble and sincere.

But some of the Jews were enraged to think that the teaching of these men bade fair to overthrow the religion of their fathers. With them it was not a question of whether he taught the truth or error, but simply a matter of worldly policy and expediency. So they took one Jason, who had entertained and befriended Paul and Silas, and then went before the Roman rulers of the city and accused these ministers of Christ and their friends of sedition against Rome, claiming that they were seeking to set up another king in the place of Caesar.

Of course this change was entirely false; God's people are not seditionists, and do not oppose the existing authorities. They remember that the Master Himself set an example in this respect: He did not denounce the Roman government, nor advise His followers to refuse to pay their taxes, nor oppose the established laws so long as they do not run counter to enlightened Christian conscience.

Paul and Silas did not remain in the city to fight it out with the authorities. Jesus had said, "When they persecute you in one city, flee ye to another." Perhaps these two ambassadors of Christ realized that nothing more could be accomplished by them in Thessalonica at that time. There were other fields in which they could labor to greater advantage, with better chances of success in winning recruits to the Christian cause. So they went away quietly by night into Berea, and there took up their service of love in the preaching of the good tidings.

And here in Berea they did indeed find good soil for the seeds of truth. Their preaching in the synagogue brought most encouraging

results, and the Jews (a number of them, at least) "received the word with all readiness of mind, and searched the Scriptures daily whether these things were so."

These Bereans were not taking the unconfirmed word of any man, but were comparing all things with the divine Word of prophecy; and in that indeed they were very wise. At a later time the "mystery of iniquity" was to make it unlawful to have even some portions of the Scriptures in one's home. These wise Bereans, however, embraced the golden opportunity of studying the things pertaining to eternal life while that opportunity was theirs.

QUESTIONS:

What weapons do worldly people use in opposing the truth? What weapons do Christians use in opposing error?

What was the all-important message due at the close of the Jewish age? What message is due today?

Why did Paul and Silas go to another city? Were they wise in so doing? What advice had Jesus given on this matter?

What is the "mystery of iniquity"? Contrast it with the true "mystery" of the Bible.

What opportunities have we today? Are we sure of having them right to the end of the age? How should we avail ourselves of them?

* * *

CHRISTIANITY AS LOVE

October 25—1 Corinthians 13:1-13

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my gifts to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth:

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, love, these three; but the greatest of these is love.

GOLDEN TEXT: Now abideth faith, hope, love, these three; but the greatest of these is love.—

1 Corinthians 13:13.



PAUL, in the 12th chapter of 1st Corinthians, mentioned various "gifts of the spirit" which had been bestowed by the Lord upon the early church. He declared that each of them in those days should covet earnestly the best of these gifts before they pass away.

Then he told these Corinthian Christians that he would point out to them a still more excellent operation of the spirit of truth than the "gifts" to which he referred. He proceeded to show that the fruitage of love is the very highest development of the spirit of God. Suppose we paraphrase, and somewhat amplify, this great love chapter of Paul's epistle:

'You know, brethren, that oratory is a highly esteemed gift. It made such men as Demosthenes and Cicero famous. It has swayed multitudes and even changed the fate of empires. Who would not desire such a gift?

'Yet if I actually possessed this power of oratory in greatest degree, and love were not the activating motive back of it, my utterance would amount to nothing more than hollow-sounding brass or the

tinkling of a cymbal. There would be plenty of noise, but nothing more. And as noise passes away, so my words would pass away, with no one to feel that he had been benefited because of my having been here.

'Besides the gift of public expounding, is that of comprehending the deep mysteries of God. Likewise there is the gift of mountain-removing faith. But I might possess all these three and yet, without love, I would be a complete non-entity as far as membership in the new creation is concerned.

'Furthermore, I might be very charitably inclined, very liberal in the giving of alms. I might take and sell all my worldly effects and give the money to the poor, and thus gain a reputation as a philanthropist. Yes, I might even permit my body to be burned at the stake and be called a martyr. Yet if these deeds were not motivated by pure, God-like love, they would profit me nothing in His sight.

'You see, brethren, genuine love is very long-suffering, and is always kindly disposed. It deals gently with others even though they may not treat us right. And it does not envy others their good fortune, their advancement, their pleasures and joys. It is not boastful, and does not push itself to the fore. Those who possess it are humble, and do not think of themselves more highly than they ought to think. Some one has said that love saves a man from making a fool of himself by consequential conduct, and which may thrust him into positions which betray his incompetence.

'And love never behaves itself unseemly. It is always polite and courteous. Courtesy has been defined as love in the little things of life. One may be outwardly polished, yet inwardly out of harmony with the principle of love. Love is not always demanding her rights, but often permits these to be sacrificed in the interests of others. That which always stands for its rights is selfishness, not love.

'Love is not provoked to anger. It does not indulge in passionate outbursts of temper, or become annoyed or offended when others do not agree with us. It is therefore

always good-tempered. It looks at both sides of things, and desires to extend full justice to another's viewpoint. It is not given to be suspicious of the motives of others, or to think evil in any way.

'Love does not rejoice in iniquity (in-equity). It does not like to hear things that reflect on the character of others. Those possessing it hate sin in every form, and always take their stand on the side of right. They rejoice in the truth. For the truth's sake, too, they are willing to bear all things necessary to be borne, and have the quality of righteous endurance. Also, they are strong in faith and in hope.

'Love therefore is the one thing that does not pass away. The speaking with tongues and other gifts of the spirit will cease to be manifested in the church; but love will remain. It is the greatest of all things that God has given to the sons of men.'

QUESTIONS:

Define the God-like quality of love referred to by the Apostle Paul.

Could one do various things the apostle commends and still be lacking in love? If so, how do you explain this?

How does love function, (1) toward God, on the part of the Christian; (2) between the Christian and the world; (3) between Christians themselves?

How does love act in society generally? What does it endure? What things does it believe?

What do you understand by the text, "When that which is perfect is come"? Why is love the greatest of all things?

* * *

LAW, LOVE, AND TEMPERANCE

November 1—Romans 13:1-14

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor.

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof.

GOLDEN TEXT: It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.
—Romans 14:21.



ALL careful students of the Scriptures can clearly see that Paul is here discussing willing obedience to earthly rulers under whose governments we happen to live. We are not required to violate conscience in so doing; but it is not often that human laws are enacted which run counter to good conscience. Even Pagan Rome prided herself on her just laws—although her emperors

sometimes were unjust in administering the law.

Some have insisted that "the powers that be . . . ordained of God" could not refer to earthly authorities, but to spiritual rulers. But Jesus indicated that the power of Rome, as exercised through Pilate in Palestine, was ordained or "given" by God. He said to the Roman Governor, "Thou couldst have no power at all against Me, except it were given thee from above."—John 19:11.

Paul in today's lesson says, "For rulers are not a terror to good works, but to evil." (vs. 3) And in the 6th verse he advises the payment of tribute or taxes, which defray the costs of earthly government, even as did Jesus. Lest there be any doubt as to what "powers" Paul means, to which we should be subject, he states specifically in his letter to Titus, "Put them (the brethren) in mind to be subject to principalities and powers, to obey magistrates."—Tit. 3:1.

In accordance with this, Peter says, "Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king, as supreme, or unto governors . . . for so is the will of God." (1 Pet. 2:13-15.) In view of these plain Scriptures, it seems folly to try to "spiritualize" Paul's instructions and to say that "the powers that be" have no reference to presently constituted earthly authority.

These "powers that be"—the Gentile powers—are ordained of God in the sense that they have been divinely permitted to exist for a foreordained period of time, in order to prove the futility of human efforts to establish a satisfactory system of government on the earth. The Lord had told the Jews that they were to come under Gentile domination for a period of "seven times"; and Jesus accordingly said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The Christian therefore should recognize this arrangement as of God. No matter how bad a government may be, it is better than no government at all. Utter lawlessness would mean the absence of safety and security for Christians and all others. So, the Lord's true

people are not anarchists, not opposers of those in authority, even though some of the latter may be selfish and corrupt. "Render therefore to all their dues," says the apostle. On this point we quote from Zion's Watch Tower of 1902:

"The apostle declared that he was a debtor both to the Jews and to the Greeks; and looking at matters from a similar standpoint, we may say likewise, that we are under many obligations to many people. . . . We owe a debt to the community and commonwealth in which we live, for the measure of peace, order, social convenience and advantages every way, which we, in common with others, share; we owe a debt to our nation at large in consideration of the many blessings, liberties, advantages, etc., which come to us through divine providence.

"And above and beyond all these debts to our fellow creatures, we recognize a debt and obligation to our Creator—not only for earthly life, its blessings, its privileges, its opportunities, such liberties as we enjoy; but still more for our redemption through the precious blood, for our knowledge of the same, for our call to joint-heirship with our Lord."

The apostle said, "The night is far spent." Yes, it was about two-thirds gone at the time when Paul was writing. And now we find it almost gone. By the many indications of fulfilled prophecy we know that the glad day is very near at hand. Then, "let us walk honestly as in the day"—as though we were actually living in the full light of God's Millennial day. Let us be just and true in our dealings with our neighbors and all with whom we have to do.

And we should be honest in our confession of faith, in letting people know where we stand, and in witnessing for the Lord. Then, too, we should not be drunken with the pleasures of the world. There are many things, not bad in themselves, yet not expedient for us as new creatures, that might absorb all our time. So we are to "redeem the time," to make the best use of it as something entrusted to us by the Lord. Indeed, it may be considered one of the talents in the wise employment of which we may "show

forth the praises of Him who hath called us out of darkness into his marvelous light."

QUESTIONS:

What are the "powers that be" which are "ordained"? To what extent should we yield obedience to these powers?

Why does Paul mention the Mosaic law in this connection? And how does love fulfil that law?

What part does honesty play in the life of the Christian? How honest will people have to be in "the day of Christ"?

What dues do we as Christians living today owe to others? And what do we owe to the Lord?

The apostle says, "Make not provision for the flesh." Are we to take these words literally? What does the writer mean by our putting on Christ?

* * *

THE CHRISTIAN WARFARE

November 8—Ephesians 6:10-18

Finally, my brethren, be strong in the Lord, and in the power of His might.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the spirit, which is the Word of God:

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints;

And for me, that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the gospel.

GOLDEN TEXT: Be strong in the Lord and in the power of His might. —Ephesians 6:10.



HE Apostle Paul tells us that the Christian is engaged in a stern conflict with unseen powers of darkness. It is not merely a struggle with human opposers, but a much more deadly warfare than that. We know that Satan is the prince of the fallen spirits, and that he has marshalled his host to the battle.

All sorts of deceptions and fallacies are abroad; and even miraculous doings such as spirit messages, healing, etc., are recorded, all calculated to lead people into the snares of the great adversary. If ever the soldier of God required the full equipment of the Christian's armour, it is at the present time—in this "evil day."

God has been giving us this armor, piece by piece, and He expects us to use it. If anyone thinks that he can get along with only part of it, he will find himself exposed to Satan's darts. This armor is to protect every part of the warrior of truth; and if we have the whole of it on, then we have the assurance that though "a thousand shall fall beside thee, and ten thousand at thy right hand, it shall not come nigh thee."

The first piece of armor provided for our use is "the girdle of truth." Girdles were worn in olden times to tie up one's loose flowing robes when he wished to engage in some service that required haste or much strength. A girdle was worn by the high priest of Israel, and is used by the apostle as a symbol of service.

Paul's thought in connection with our having on the girdle is that we should be servants of the truth. Jesus said that His mission in the world was that He should "bear witness to the truth." He did this by His words, by His pure and sinless life, and also by His death. Every one of His followers should likewise witness for the truth, which is the thing that manifests God to us and to others.

The "breastplate of righteousness" alludes to our justification. The typical breastplate of Israel's

(Continued on page 33)

CHILDREN'S HOUR



The Betrayal and Death of Jesus



NE of the last things that Jesus did before His death," said Uncle Eb, "was to take part in a special feast with His disciples. This feast was called the Passover, and was held by the Jews once every year. You remember that the Jews were once in slavery to the Egyptians, and that God delivered them at the hand of Moses. Then the Lord told the Israelites to always hold a Passover supper on the fourteenth day of the first month of their year, in remembrance of what He had done for them at the Exodus—and for other reasons. So this was the feast that Jesus ate with His disciples in a certain upper room in Jerusalem the night before His death.

"When that Passover supper was over, Jesus then took some bread and wine and gave to His disciples telling them to let these represent Him and the fact of His death, and that He wanted them to keep this *new* feast of bread and wine each year at that same season. You see, the disciples did not then realize that their Master had to die, although He had told them. They thought that He was to become a great King over the Jews, and never dreamed that He was to be put to death.

"But on that very night He had said that one of them would betray Him to His enemies. Just think of it! The Savior of men, betrayed by one of His own followers! Who would be such a traitor as to do such a dastardly thing as that? It worried the disciples to hear of this, and no wonder! Each of them began to say, 'Master, is it I?' But, of course, Jesus knew who it was. He knew that Satan had entered into the heart of Judas, and that this disciple right then was about to sell His Lord for a small sum of money.

"You probably recall the story of Joseph, and the fact that his brothers sold him for twenty pieces of silver to a band of Ishmaelites. What wicked men they were to do such a thing! But here was a man willing to sell the righteous Jesus, the very Son of God, for money—thirty pieces of silver. What a selfish, heartless, cruel thing this was! In selling Jesus, Judas was selling the truth. Among other things Jesus had said about Himself, 'I am the truth.' I hope that none of us will ever sell the truth for gain. May we always love and cherish the truth, yes, and be willing to die for it. For that amounts to the same thing as loving the Lord, who so loved us that He gave His life for us.

"When the feast in the upper room in Jerusalem was finished, Jesus and His disciples went out and made their way to the Mount of Olives, to an orchard, called the Garden of Gethsemane. When our Lord reached the entrance to this place He left eight of His disciples there, as a kind of guard, to give notice of the approach of any one, and took with Him three of the disciples, Peter, James and John, for He wished these to be the nearest to Him in His time of suffering. But He later withdrew Himself even from these for some distance, and then, being alone there in the silent night, He communed with His Father in prayer.

"Jesus knew that He was about to be put to death charged with being a criminal, an evil-doer. This was a terrible matter to think about. He told His Heavenly Father that if this part of the divine plan could be changed for Him, He would be glad. But God gave Him assurance that He would see His own Son safely through His great trial, and that all would be well in the end. Meanwhile the disciples fell asleep, for they seem to have been tired out.

"And what was Judas doing all this time? Why, he had gone to the priests, the enemies of Jesus, and had received the money from them for betraying his Master. Then he led a band of soldiers to the Mount of Olives where Jesus was; and upon arriving there he stepped up to Jesus and kissed Him, for that was the sign of betrayal that had been agreed upon.

"And what of the other disciples? Some of these wanted to defend their Lord against His enemies. Simon Peter drew his sword and cut off the ear of the high priest's servant. But Jesus did not wish to be defended in any such manner; so He told Peter to put his sword back into its sheath, saying that all those who take the sword must perish with the sword. Then Jesus touched the ear of the wounded man and healed it.

"The high priest of the Jews at this time was named Caiaphas. It was his thought that one man ought to die for the nation so that the nation should not perish. You and I know that it was necessary, according to God's great plan, that Jesus die not only for the Jewish nation but for all the world as well. But Caiaphas was not thinking about that. He was very jealous of Jesus, and that is why He wanted Him killed. He saw that the scribes and Pharisees and doctors of the law were no match for Jesus in discussing the Scriptures. So he figured

that the safest and best thing was to find some cause against Him and have Him put to death.

"Jesus was first taken to Annas, the father-in-law of the high priest, and then to Caiaphas himself. Two witnesses were brought to testify against Jesus, but their testimony did not agree. Jesus was then asked if He had anything to say in His own defense, but He remained silent. Then the high priest said to our Lord, 'I adjure thee in the name of the living God; tell us whether thou be the Messiah the Son of God.'

"Jesus did not have to answer this question; but He knew that the time had come for Him to die, so He replied, 'I am.' Then He told them that many who were witnessing His present suffering and humiliation would in due time behold Him seated at the right hand of the majesty on high, being revealed in the clouds of heaven. Of course His accusers could not understand these words, and such a statement proved to Caiaphas that Jesus was at least guilty of blasphemy. So he cried out, 'We heard His blasphemy. What further evidence do we need?'

"Jesus stood in the high priest's court for about three hours, and during this time the high priest's servants mocked and ridiculed Him. All this He endured without a murmur. Then He was led to the palace of Pontius Pilate the Roman Governor of Judea.

"Pilate asked the Jews what they had against Jesus, and they answered, 'If He were not a malefactor, we would not have delivered Him unto you.' Pilate then went into the judgment hall where Jesus stood, and asked Him, 'Are you the king of the Jews?' To this Jesus answered that His Kingdom was not of this present time, nor after the pattern of the kingdoms of this world, but that it was a future one and that He had come to witness to this great truth. Then Pilate, realizing that the matter was beyond his depth, broke off the conversation by asking the question, 'What is truth?' and thus terminated the interview.

"But Pilate saw that there was nothing wrong in Jesus, and so he went out to the Jews and said, 'I find no fault in this man.' But this did not suit the Jewish teachers, so they began to try to prove that the teachings of Jesus were likely to stir up a revolution among the people. Of course there was nothing in this charge, for Jesus had not said anything against the government of Rome. He had never tried to stir up strife in any way. He had taught the people to be law-abiding. In all such matters He was above reproach; but those Jewish teachers just hated him and were determined that He must die.

"Then, learning that Jesus was a Galilean, Pilate sent Him to Herod, the tributary king of Galilee. Herod was glad to see Jesus; he had been curious to meet Him for a long time. He hoped that Jesus would perform some miracle before him. He plied Jesus with numerous questions. But our Lord answered him nothing at all, for He was not there to plead His own cause or to vindicate Himself in the eyes of an earthly ruler. So then the soldiers put a

purple robe on Jesus and mocked Him and smote Him, and had a season of what they considered very good sport. And our Lord Jesus endured it all without a murmur.

"Herod then sent Jesus back to Pilate; and Pilate tried to save Him, saying that he found no fault in Him. Pilate's wife had had a dream about Jesus, and had advised her husband to have nothing to do with condemning our Lord. But the Jews were clamoring for His death.

"Now at the time of the Passover it was customary to release some prisoner. There was in prison a noted robber called Barabbas; and the Jews asked that this criminal be released, and that Jesus, who had never done any wrong, be put to death—the death of the cross. Eventually Pilate, the governor yielded to their desires.

"They constructed a great heavy cross of wood, and made Jesus carry it through the streets outside the city. They had first beaten Him with cords, and now He was too weak to bear the cross; so they found a man named Simon, and they made him bear the cross for Jesus. A great multitude joined in the procession, and at length they arrived at Calvary, a hill outside of Jerusalem; and this was the place where they crucified our Lord.

"There were two other convicts crucified at the same time. These were robbers and public enemies. The cross of Jesus was placed in the center; and above His head was written, 'THIS IS THE KING OF THE JEWS.' Knowing about this inscription, and having heard of the claims made by Jesus, one of the robbers said to Him, 'If you are the Son of God, save yourself and us and come down from the cross.' But the second robber said to the one who had spoken, 'Don't you fear God? We indeed are suffering the just reward of our deeds, but this man has done nothing wrong.' Then, turning to Jesus, he said, 'Lord, remember me when you come into your Kingdom.' And Jesus replied to him, 'Verily I say unto you today, you will be with Me in Paradise.'

"Now Jesus did not mean that He was going to Paradise that very day, but that when Paradise shall finally come to the earth that thief would be there. Of course that was right; all thieves will be there at first, and so will everyone else. All kinds of people will have a chance to learn to be good and to please the Lord during that Kingdom period; and if they don't profit by that chance they will be punished, and finally destroyed.

"After six hours on the cross Jesus committed Himself to His Heavenly Father and died. And for three hours there was a great darkness over all the land. The veil of the Temple was rent and there was an earthquake; and when the centurion who was at the head of the Roman soldiers, saw these strange things happen, he said, 'Surely this man was the Son of God.'

"And when the evening was come, a certain man named Joseph, one of Jesus' disciples from a place called Arimathea, went to Pilate and asked for the

(Continued on page 33)

AT LAST!

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DAWN PUBLISHERS, Inc. 136 Fulton Street Brooklyn, N. Y.

Talking Things Over



The Opening of a New Year for The Dawn

WITH this issue *The Dawn* enters upon its fifth year as a monthly magazine. It was preceded for a year and a half by a much smaller though weekly publication called the *Radio Echo*. For approximately six years, therefore, your publishers have enjoyed the blessed privilege through these periodicals of upholding the precious doctrines of the divine plan, for the encouragement and nourishment of many of the "household of faith" both in this country and abroad.

The Dawn was inaugurated in the belief that there was a genuine need for a Bible Students' publication that would actively and consistently sponsor the pure and simple gospel of the divine plan—both for the encouragement of the consecrated and for witnessing to the unconsecrated—one that would not hesitate, for any reason whatsoever, to declare all the fundamental doctrines of present truth—holding them aloft where they could be seen by the friends generally and be used by them as a groundwork upon which to rear the superstructure of true Christian character as of old. The fact that at the beginning of its fifth year *The Dawn* is now regularly reaching and encouraging more consecrated free brethren than have been thus served in many years, helps to justify its publishers in their conviction that the original conclusion as to the need of such a journal was correct.

But we insist that whatever measure of God's favor has been manifested upon the Christian efforts put forth through *The Dawn*, is due entirely to the power and influence of His truth—not to any human ability, which at its best is trivial—and to the fact that God wishes His truth to be honored at this particular time. We should always rejoice in whatever the Lord is pleased to accomplish through the promulgation of His truth; even though we may be humbled and oftentimes chagrined as we note our many blunders and frailties in connection therewith. Hence, viewing the progress of these past five or six years from the standpoint of how the Lord Himself is working through His truth today, we do indeed rejoice in the wonderful manner in which His hand is being revealed in it all.

The Dawn was started at a time when it seemed to many of the brethren devoted to present truth that all cooperative promulgation of the pure harvest message, in all its phases, was about to cease in the earth—either through hesitancy or neglect to discuss fundamental present truths in print, or else by ignoring them in favor of some alleged "new light," which

usually was but a more or less clever attempt at human philosophizing in which the types, prophecies and historical portions of the Bible were woefully misused, thereby resulting in confusion, bewilderment and discouragement to many of the Lord's people. It was because of this generally sad condition among the brethren that *The Dawn* became such a welcome visitor in so many of the homes of truth friends. Both by mail and by oral expressions voiced to traveling representatives, came such exclamations as, "Why, we had given up all hope of ever again finding brethren who were intent upon proclaiming the 'old, old story, that we have loved so long!'"

What Is the Truth?

Naturally everyone who professes to serve the Lord will insist that he holds to and properly honors the Lord's truth. And certainly it is not within the province of any consecrated Christian to judge his brethren with respect to their heart condition or standing before the Lord. It is enough that we judge our own hearts, making sure that there is no element of insincerity there that may be hindering us from enjoying full fellowship with our Heavenly Father—which is properly the heritage of every follower of the Master. Indeed, it is of tremendous importance that we should thus judge ourselves continually.

Not only should we judge our own hearts, but we also should judge the *doctrines* which we hold and by which we are being led. We should earnestly inquire, What is the truth? and am I faithfully holding thereto? In that wonderful prayer of Jesus, recorded in John 17, He petitioned the Heavenly Father, "Sanctify them through Thy truth, Thy Word is truth." "*Thy Word is truth*"—what an all-comprehensive definition of truth that is! "*Thy Word*." Yes, everything in that Word is truth; and all of it is necessary to complete the work of sanctification that is going on in the heart of every consecrated child of God.

It is upon the basis of this inspired definition of truth that *The Dawn* deems it pleasing to the Lord to continue presenting, as opportunity affords, all the various phases of the divine plan—and not merely to mention them once or twice then thereafter ignore them and go on to something else; but to continually stir up the pure minds of the Lord's brethren by reminding them, again and again, of *all* the precious doctrines and phases of present truth—our "meat in due season." If it pleased God to continually repeat the glorious Kingdom and restitution message through the mouth of *all* His holy prophets over a period of 4,000 years, then surely we should not now

become weary of these "good tidings of good" during the few short years of our sojourn here and begin to itch for something new or different.

We believe it a great mistake for anyone to imagine that the ultimate fruitage of Christian character can be attained more rapidly and more satisfactorily by now measurably ignoring some one or more of the doctrines of present truth and to simply concentrate on one particular phase of God's Word. If the doctrines of the divine plan were put into the Bible merely as a sort of formula to be memorized, like the creeds of churchianity, then we would be justified in deciding that they are not very important to Christian growth. But those doctrines were put therein for the Christian's guidance in doing the Father's will, and for reflecting the loving character of our God—that we may become more like Him. Hence the necessity for us to "take heed to the doctrines," as well as to ourselves, that through them we may be guided aright.—2 Tim. 4:16.

It is for this reason that we are admonished to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) In seeking to carry out the spirit of that admonition *The Dawn* has not hesitated to frequently call attention to the several present-day departures from the simplicity of the gospel—as we know it and have learned to love it as "meat in due season." While a few have not been entirely pleased with this policy on our part, yet we have every assurance that the Lord has been pleased, and many of His people blessed. And, after all, that is the only thing of real importance.

From the natural standpoint it would be much more pleasant to seemingly agree with all the varied theories of certain brethren, by simply refraining from mentioning their views even though we consider them to be false doctrines. Thereby we might maintain a surface appearance of harmony with everybody. But would such a course be truly Christian? Would it show real Christian love? We think not. Faithful ones in the past were confronted with this same temptation to surrender principle for the sake of surface peace; but such a laying down of the "sword of the spirit" is invariably one of the initial steps toward apostasy. Brother Russell summed up this matter in a most practical way when he wrote:

"There is among Christians today a great lack of established faith on any point of doctrine. They say, 'I think,' 'I hope,' or 'Perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinions; for who knows which is right? I shake hands with everybody and call him brother, if he claims to be a Christian, no matter what he believes and teaches, whether he is pointing to Christ as the door to the sheepfold, or whether he is trying to teach men to climb up some other way. In Christian love I bid them all Godspeed and pray for the success of all their teachings, no matter how antagonistic they may be to each other or to the Scriptures as I read them.'

"All this passes among Christians generally for large-hearted benevolence and personal humility,

while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the truth; and which would rather see the truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ."—From a *Watch Tower* article on "The Royal Priesthood."

The foregoing words of Brother Russell not only describe the unstable attitude of those in the nominal churches, but also remind us that we must now guard against this same wavering attitude of mis-called Christian love among ourselves. The Christian *should* love all, even the outside world; and be ready to lay down his life for his brethren. But true Christian love does not call for any spirit of compromise as to the precious doctrines of the truth; even a compromise that may be manifested by simply refraining from calling attention to error while holding to the truth in our own hearts. Consequently *The Dawn* will continue to positively contend for the faith as best it can, notwithstanding that it may be more pleasing to a few—even to our own flesh—to do otherwise.

Exhorting to Love and Good Works

In the future, as in the past, *The Dawn* will continue exhorting its readers to faithfulness in all phases of Christian endeavor, believing that the truly developed Christian is one whose spiritual character is rounded out in all the glorious attributes that we find so abundantly displayed in the life of our Master, Christ Jesus. There is not a single trait of righteousness or Godly activity that we do not find was richly displayed in the life of Christ Himself. But sometimes Christians are tempted to take a compromising course, to dwell upon merely the sweet and kindly graces of the Christ character as being examples to us, and to ignore His other positive virtues which were manifested in a life of continued sacrifice and service for others, even to the point of actual death upon the cross. Others are tempted to hold up Jesus' intensive activity as an example, while ignoring His sweet graces of kindness and benevolence.

There is considerable present advantage, even to a non-Christian, in being kind and gentle to all. But to actually "follow the Lamb whithersoever He goeth" means that we, like Him, must be "led to the slaughter." Yes, to be really Christlike, will cost us something—will eventually cost all we have and are. So let us seek to be balanced Christians, ever keeping in mind the fullness of what it means to have the image of Christ manifested in our daily lives. In this connection we are reminded of some further timely words found in one of the old *Watch Towers*. We quote:

"How important then that each of those who hope to have a share with Christ in His Kingdom sees to it that his hope is founded upon the fact that Christ is now actually formed in him, and that as evidence of this he has manifestly reached the quickening stage in the process of development, when love, faith and obedience are all full of activity and zealous in seek-

ing and improving every opportunity for the service of God.

"If we hear the truth and merely say that we consecrate ourselves to God, and then go on living just like the rest of the world, spending all or nearly all of our time and our means merely for our stomachs, our backs and the temporal interests of our families and the business pursuits of the present life, what evidence have we that we are quickened, that the Christ character is formed in us, or that the hope of glory is ours?

"Many seem to make this mistake, and the evidence of the shipwrecked faith of many such lies all about us; but, thank God, the evidence of faithfulness—the actual formation and development of Christian character—is also apparent in the quickened zeal of many. And it is a noteworthy fact that those whose mortal bodies are thus quickened in the service of the truth have the clearest perception and discernment of the truth, and the evil one is unable to touch them with the shafts of error."—Dec. 1890 *Tower*.

We insist, however, that we cannot be assured of a place in the Kingdom upon the basis of "great works," nor merely on account of our attainment of a sweet character. Hence when *The Dawn* continues to "exhort unto love and good works" it is ever with the thought in mind that through both *character* and *activity* does the Christian express his appreciation to God for His manifold blessings, and demonstrates his love for God by cooperating in the great plan which He is promoting.

We believe that now, as all through the harvest, the chief work of every Christian is to make himself ready for a place in the divine Kingdom in zealously laying down our lives in the Kingdom work now operative in the earth. Indeed, how could it be said that we are anxious to take part in the future work of the Kingdom if we are not willing to cooperate now in its preparatory work? There is no better way to develop faith, courage, gentleness, kindness, and all the other graces of Christian character, than through the handling of God's truth in an effort to make it known to others.

Probably most of the saints of God by now have been at least partially "sealed in their foreheads" with the harvest truth. Nevertheless there is still a gleaner going on; and oftentimes during a gleaning work a great deal of effort is required to find the few remaining grains of wheat. So, instead of now slackening our effort because the results may be relatively small, there is every reason why we should rather redouble them. And oh, how grand it is to be able to sing, "One more day's work for Jesus, how sweet the day has been"!

In obeying the divine commission to declare the "day of vengeance of our God" certainly there are now many golden opportunities. Not that we are to jubilantly pronounce divine wrath upon the people—as some falsely imagine to be their mission—but merely to explain, as we can find or can make opportunity, what is God's purpose back of the present time of distress among the peoples and nations of

earth. *The Dawn* holds that this is a part of every Christian's present privilege as a consecrated child of God.

A Message of Comfort for Israel

Then there is another blessed commission for this day: "Speak ye comfortably to Jerusalem," and "Comfort ye, comfort ye My people"—Israel. What a privilege this is—one which perhaps most of us have more or less neglected in recent years. *The Dawn's* publishers are exceedingly glad that in the Lord's providence they have been permitted to seize upon this opportunity of witnessing to the Jews, and are thankful for the way the Lord has manifested His favor upon the efforts thus far made. There have been further interesting developments along this line since the announcement made in our September issue. It is our hope to be able to tell more about this in the next edition of *Bible Students News*, which we expect will be published early in November. Meanwhile let us keep ourselves on the alert to use whatever opportunities the Lord may allow to come to us along this line.

In all our contacts with and association among the friends, whether through the printed page or by personal representation, the brethren of *The Dawn* desire this to be a true fellowship of the spirit. We are opposed to all centralized organizational control over the ecclesias or people of God. We insist that each local ecclesia, when properly constituted through a Scriptural election of officers, becomes the only organization on earth that God recognizes within His church. The cooperative organization of the Dawn Publishers is merely a business expediency or convenience so that by cooperation the friends are able to avail themselves of the use of modern facilities for economically printing, or arranging for visiting speakers, etc., by which they may more efficiently promulgate the Kingdom message for the building up of our brethren in "the most holy faith," and give a witness to all who will hear or read. We claim no special divine authority for this work, other than that which comes to all consecrated Christians through the anointing of the holy spirit. Nothing would make us more happy than to see all the brethren similarly endeavoring, in one way or another, to spread abroad this same glorious message of the gospel to all who may have ears to hear.

So, brethren, as we start upon this *The Dawn's* fifth year, we earnestly seek a renewed interest in your prayers, that we may be given strength to continue to faithfully uphold present truth in all its phases; to hold high the standard of righteousness and Christian virtue; to be faithful ourselves and to encourage others to faithfulness, not only in measuring up as nearly as possible to the divine standard of righteousness but also in sacrificing time and substance in this holy service to God; and to zealously espouse at all times the cause of Christian liberty among the brethren. Upon this Scriptural platform we will, with you, continue to labor and watch and pray.

New Hymn Book

Printing of the new "HYMNS OF DAWN" is now completed, but the binding of them has been purposely delayed awaiting receipt of orders from the friends. We realize it requires some time for the classes to pass on this matter at their formal business meetings, which in many instances are held only at stated times. However, the heavy initial expense of making the photo-plates, the purchase of the paper, and the cost of printing, must now be met—it cannot be delayed further. We believe that if the friends generally are made acquainted with this fact that they will not delay longer to send in their orders as heretofore contemplated.

Orders are now only beginning to come in; but we have no doubt that after reading this notice all classes and individuals who wanted us to assume the responsibility of undertaking this new edition of the Hymnal for the friends will act quickly, so that the costs now due can be met and the books completed and shipped.

This new Hymnal is a page-for-page reproduction of the original "Hymns of Millennial Dawn" with

music. But it also contains an appendix with several songs added. It is to be bound in attractive cloth covers, and will have red edges. Classes with dilapidated Hymnals may wish to distribute their old books to the friends for home use, and get a supply of new hymnals for use at the hall.

Prices, as previously announced, are as follows: In lots of 100 or more, 64c.; in lots of 15 or more, 73c., charges collect. Single copies 85c., postpaid.

BROTHER BERRY GOES HOME

Brother J. M. Berry, whom many of the friends throughout the country will remember as an old-timer in the truth, passed beyond the veil on Saturday, September 5, at his home in Jersey City, N. J. He received present truth in 1890, and continued to rejoice in it for 46 years up to the hour of his death. He will be missed by Sister Berry, his family, and the friends who knew him, but we can rejoice in the belief that he has finished his earthly racecourse successfully. One by one the saints are being gathered home.

Outline For Berean Study

THE DIVINE FAMILY

Text: To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.—1 Corinthians 8:6.

First Part—God, the Father (continued)

- (6) What evidences of God's love were there before Christ's death?
 - (a) CREATION—Genesis 1:26-28. *Scripture Studies*—Vol. 1, pages 245-247, par. 1.
 - (b) PROPHECY—Genesis 3:15. *Scripture Studies*—Vol. 1, pages 57; 154, par. 1; 155, par. 1. *Watch Towers*—1915, page 72, par. 5 (*Reprints*, page 5643, last par.); 1901, page 215, par. 4, 5; 219, par. 1 to end (*Reprints*, page 2839, par. 8, 9; page 2841, par. 7 to end on page 2842).
 - (c) PROMISE—Genesis 22:15-18. *Scripture Studies*—Vol. 1, page 292, par. 2. *Watch Towers*—1914, page 270, col. 2 (*Reprints*, page 5533, col. 2).
 - (d) LAW—Galatians. 3:24 *Watch Towers*—1915, page 72, par. 4 (*Reprints*, page 5643, col. 2, next to last par.); 1907, page 266, par. 2, 3; page 267, par. 2-4 (*Reprints*, page 4053, par. 4, 5; page 4054, par. 3-5).
 - (e) TYPES—Matthew 5:18. *Scripture Studies*—Vol. 1, page 221, par. 2-4; Vol. 2, pages 173-174. *Tabernacle Shadows*—page 11; page 121, par. 2. *Watch Towers*—1903, page 378, par. 1 (*Reprints*, page 3252, par. 4).
 - (f) RESTRAINING INIQUITY—Ezekiel 16:50. *Scripture Studies*—Vol. 1, page 111, par. 1 to page 112, par. 1.
 - (g) FAITHFULNESS TO ISRAEL—Deut. 7:6-9; 8:2-11. *Watch Towers*—1914, page 263, par. 3-6

(*Reprints*, page 5527, last par. to page 5528, par. 3). 1 Samuel chapter 12. *Watch Towers*—1903, page 216, par. 1 to middle of col. 2 (*Reprints*, page 3222, last par. to page 3223, middle of col. 1). Hosea 11:1-4. *Watch Towers*—1915 (*Reprints*, page 5817, par. 6-9).

- (7) How was God's love "manifest" through Christ? 1 John 4:9, 10.
 - (a) RANSOM—John 3:16; Romans 5:8; 1 Timothy 2:6. *Scripture Studies*—Vol. 1, page 113, par. 2, 3; Vol. 5, page 17 to 18, par. 1. *Watch Towers*—1901, page 149, middle of col. 2 (*Reprints*, page 2807, col. 2, par. 2-4); 1915, page 72, par. 5 (*Reprints*, page 5644, par. 1); 1894, page 237, Col. 2, par. 3 to page 238, par. 2 (*Reprints*, page 1681, par. 2 to col. 2, par. 2).
 - (b) CHURCH—Called by God and His possession—Romans 1:7; 1 Cor. 1:2, 9; 1 Thes. 2:12; 1 Tim. 3:5, 15; 1 Pet. 2:9, 10. *Scripture Studies*—Vol. 6, page 87, par. 1, 2; pages 181-182. *Watch Towers*—1894, page 238, par. 3 (*Reprints*, page 1681, col. 2, par. 3).
 - THE CHURCH—His provision for—Rom. 8:28-31; 2 Pet. 1:2-4; 1 Cor. 12:28; John 16:27. *Scripture Studies*—Vol. 1, page 222, par. 1; Vol. 6, pages 183-185. *Watch Towers*—1897, page 114, last par. to page 115, par. 2 (*Reprints*, page 2137, par. 4-6).
 - (c) ANCIENT WORTHIES—Hebrews 11:13, 39, 40. *Scripture Studies*—Vol. 1, page 289, par. 1; page 291, par. 1.
 - (d) RESTITUTION—Vol. 1, pages 149, 150; page 296, par. 1. *Watch Towers*—1904, page 204, col. 2 (*Reprints*, page 3393, col. 2); 1901, page 198-202 (*Reprints*, pages 2832-2834).

THE CHRISTIAN WARFARE*(Continued from Page 24)*

priest, signified that he stood on the side of right, being opposed to iniquity in every form. As applied to the church it represents imputed righteousness—showing that the members of Christ's body have the standing of perfection, although they are not actually perfect. If we have faith in God and in His arrangements for us, including the sacrifice of Jesus, and are trying to please Him, then we have on the breastplate, which is a most effective part of the armor.

Then, says the apostle, we should have our feet shod with the "preparation of the gospel of peace." We must walk in ways of peace, having in our hearts the "peace of God that passeth all understanding." God's people should indeed be real peacemakers in this world. They know full well that nothing is finally gained by brawling or contending in the selfish spirit of the world; so they should be models to others, by having on the ornament

of "a meek and quiet spirit" as they walk in the Master's footsteps. Then there is "the shield of faith" which the Christian may use to great advantage, warding off the shafts of doubt that otherwise would inflict grievous wounds. Then the "helmet of salvation" and "the sword of the spirit" completes our armor.

The helmet is the head-piece. It would signify a clear, intellectual understanding and appreciation of the great plan of God. With the present facilities for Bible study there is no reason why the Lord's people should not be informed on all the main features of the divine plan.

The truth has made the Bible such a wonderful book to us that nothing else can compare with it in interest. With the head well protected, error is kept out of the mind; and the power of the truth can accomplish the divine purpose in our lives. Let us see to it that we have on the helmet in this evil day.

And lastly, the sword of the spir-

it. How skillfully Jesus used this weapon to vanquish the evil one. If we can remember "thus saith the Lord," then we will have the "sword" ready for instant use at all times. There is mighty power in the Word of God, and nothing can prevail against it. So let us use it rejoicingly and in the name of the Lord, not forgetting to pray for help to enable us to more fully understand it and to apply its wondrous precepts in our daily lives.

QUESTIONS:

What does the Christian have to fight against? What is "the evil day"?

What is the significance of the girdle? How was it used in ancient times?

What does the breastplate represent? How was it worn by Israel's high priest?

What is the importance of the helmet? What special facilities have we for knowing the Bible and its teachings today?

Describe the "sword of the spirit" and tell how it should be used.

THE BETRAYAL AND DEATH OF JESUS*(Continued from Page 26)*

body of Jesus; and Pilate ordered the body to be delivered to him. Then Joseph had the body wrapped in a new linen cloth, and placed it in a new tomb which had been hewn out of a great rock. Then he rolled a huge stone to the door of the sepulchre and departed from the place.

"But the chief priests and Pharisees of the Jews

were not yet sure of Jesus. They went to the governor and asked him for a guard of soldiers to place at the tomb until the third day; because Jesus had said He would rise again, and they did not want His disciples to steal away His body and then circulate a report that He had risen. Again Pilate yielded to them. He told them that they had a guard and that they could use it in this way. So they sealed the sepulchre and set a watch of soldiers to guard it. Just how vain were all their efforts we shall see in our next story."

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That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be a "partaker of the divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests of the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.